

CHRISTIAN SECRETARY.

REV. ELISHA CUSHMAN, EDITOR & PROPRIETOR.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES.

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. I.

HARTFORD, FRIDAY MORNING, JUNE 29, 1838.

NO. 15.

THE CHRISTIAN SECRETARY.

IS PUBLISHED EVERY FRIDAY MORNING, BY
REV. ELISHA CUSHMAN.
Office, corner of Main and Asylum Streets,
Third story, entrance on Main Street.

Terms.

Subscribers in the city furnished by the carrier at
\$2.00 per annum.

Papers sent by mail, at \$2.00 payable in advance,
with a discount of twelve and a half per cent. to
agents becoming responsible for six or more subscri-
bers.

ADVERTISEMENTS will be inserted on the usu-
al terms of advertising in this city.

All letters and communications on subjects con-
nected with the paper, must be addressed to the Ed-
itor—post paid.

J. H. LATHROP & CO. Printers.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine.
MISSION IN AFRICA.

LIBERIA.

Edina—southern extremity of Liberia.
Sante Willa—20 miles from Edina, on Mech-
in river.

Rev. William G. Crocker, Rev. William Mylne,
Rev. Ivory Clarke, Mrs. Clarke, Mr. John Day,
preacher and school-teacher.

Mr. Peyton Stewart, assistant teacher, died in
January of this year. Rev. A. W. Anderson's
connection with the Board was closed in August.

The mission-house, a plain, substantial build-
ing, of two stories, 24 ft. by 20, was so far com-
pleted in July, as to admit of occupancy. About
seven acres of land adjacent, have also been
fenced and planted, partly with a view to lessen
the expenses of the native school connected with
it, partly to give opportunity for instructing native
youth in husbandry, and training them to habits
of industry, &c. The school contained, in Aug.

7 native children, and from 20 to 25 children of
colonists. More native youth would have been
received, except for the scarcity of provisions.—
Their number, in December, had been increased to
11. The branches taught are reading, writing,
arithmetic, grammar, and geography. The pro-
gress of the natives, thus far, has been quite
gratifying. Some have repeatedly read through
the Basia spelling-book, and four read fluently in
English. Several creditable specimens of native
writing have been forwarded to the Board. The
American department of the school numbered in
December, but 12—the Sabbath School about as
many. The missionaries have been greatly re-
duced by protracted sickness, and though some-
what improved in health at the last dates, may
be under the necessity, before long, of making a
visit to this country.

The mission may shortly require a printing-
press. Messrs. Crocker and Mylne have been
assiduous in the study of Basia, so far as their
other engagements and their imperfect health al-
lowed, and several works are in progress, for the
use of native schools. The printer, when not en-
gaged in the printing department, might afford
valuable assistance as a teacher. An individual,
who has had experience in both departments, has
offered himself for the service.

In regard to the communication of the gospel
to the natives, both at Sante Willa and Edina,
the missionaries appear to have been faithful.—
Frequent conversations have been held with the
school-boys, on the first principles of religion;
and, so far as they could be made to understand,
they manifested much interest.

Mr. and Mrs. Clarke left New York for Liberia,
via Norfolk, Va., December 3d 1837, and arrived
at Edina, in safety, January 23.

MISSIONS IN ASIA.

Burmah.

In consequence of late political changes in
Burmah, and the hostile attitude assumed by the
new king, the missionaries of the Board withdrew
from Burmah Proper in August, with the excep-
tion of Mr. Simons, who remained at Rangoon.—
Still, as the year under review was then completed,
we shall follow the usual method in detailing the
operations of the mission—the names of mission-
aries being attached to the stations respectively
occupied by them prior to the revolution.

Maulmein.—Rev. Adoniram Judson, Mrs. Jud-
son, Mr. Royal B. Hancock, preacher and printer,
Mrs. Hancock, Rev. Sewall M. Osgood, printer.

Ko Nyat-kyan, Ko Dnah, Ko Shway-bay, dea-
cons, **Moung Shway Moung, Moung Ea, Ko**
Mampoke, Moung Ouk Moo, Moung Shway
Goon, native preachers, **Moung Shway Hmang**
(Chinese), **Moung Sah, &c.**, native assistants and
about 25 native assistants in the printing depart-
ment.

Maulmein is also occasional residence of several
members of the Karen mission. [See Karens.]

Amherst.—Rev. James M. Haswell, Mrs. Has-
well, missionaries to the Peguans, (or Talings.)

Moung Oung Men, native preacher.
Rangoon.—Rev. Hosea Howard, Mrs. Howard,
Rev. Lovell Ingalls, Mrs. Ingalls.

Ko Thah-a, pastor, Moung Shway, (Ko Shueh),
Moung Shway Wash, nat. preachers.

Rangoon is also regarded as a head station of
the Manbee Karens, distant about 20 miles. [See
Karen Mission.]

Amherst.—Rev. Eugenio Kincaid, Mrs. Kincaid,
Rev. Thomas Simons, Mrs. Simons.

Moung Shway Nee, Ko Kai, native preachers,
Ko Thah-a, pastor, Moung Shway, (Ko Shueh),
Moung Shway Wash, nat. preachers.

Designated to the Burman mission, and on their
way, Rev. Edward A. Stevens, Mrs. Stevens,
Rev. Lyman Silsbee, Mrs. Silsbee.

Rev. Abner Webb and Mrs. Webb, formerly
located at Rangoon, have returned to this coun-
try, on account of Mrs. Webb's impaired health,

in accordance with the unanimous advice of the
mission, and the recommendation of her attendant
physician, and with the cordial approbation of the
Board. They left Maulmein Sept. 16, and ar-
rived March 24.

Mrs. Osgood died of pulmonary consumption,
deeply regretted, Oct. 5.

Ko Shoon, a valuable native assistant, former-
ly at Ava, and temporarily at Rangoon, died at
Maulmein about the first of September.

At Maulmein, the missionaries have in general,
prosecuted their labors as in former years.

Mr. Judson, in his semi-annual report, June 30,
1837, says, 'My days are commonly spent in
the following manner: the morning in reading
Burmah; the forenoon in a public zayat with
some assistant, preaching to those who call; the
afternoon, in preparing or revising something for
the press, correcting proof sheets, &c.; the eve-
ning in conducting worship in the native chapel,
and conversing with the assistants and other na-
tive Christians, or inquirers.' In September, 1836,
Mr. Osgood organized a Sabbath school in the
native congregation, consisting of from 40 to 60
pupils, which promises extensive usefulness. Mr.
and Mrs. Hancock, and Mrs. Judson, have each
a class connected with it, and several native
Christians are employed as teachers, who meet
weekly with the missionaries for prayer and con-
versation.

In the English congregation, the charge of
which was devolved on Mr. Hancock in the fall
of 1836, on the failure of Mr. Osgood's health,
several religious meetings have been held on
week-day evenings, besides preaching to the sol-
diers twice a week, and superintending a bible
class. Ordinary number at worship about 50. In
June, the state of religious feeling was good, and
there were several hopeful cases of conversion.—
On the arrival of the missionaries from Rangoon,
the care of the English church was transferred to
Mr. Ingalls, assisted by other resident mission-
aries; thus allowing Mr. Hancock to relieve Mr.
Osgood in the printing department.

Baptisms.—Mr. Judson reports 54 baptisms for
the year ending Dec. 31, 1836, of whom 9 were
Burmans, 29 Karens, and 16 foreigners. Eight
were added to the Burman church by baptism
the following half year, and two in August to the
English church, making a total of 64.—Eleven
were baptized by Mr. Osgood.

Schools.—The Government High School, in
charge of Mr. Bennett, was closed Nov. 11, 1836,
the commissioner of the provinces requiring that
no religious instruction should be given to the
pupils, from a fear of awakening jealousy on the
part of their heathen parents.

Mr. Bennett had regarded this rule as it re-
spected school hours, but was disposed to impart
religious knowledge at other times, as he had op-
portunity. The school had been in a highly pro-
sperous state, and was attended by many pupils,
even by those who, it was alleged, had been dis-
satisfied with its religious character. There is
also cause to believe that the course pursued by
Mr. Bennett, was approved by the Government at
Calcutta.

A boarding-school, disconnected with the
Government, was opened by Mr. and Mrs. Han-
cock in March. It was subsequently transferred
to Mr. Howard, who had repaired to Maulmein,
in consequence of Mrs. Howard's ill health, in
May. Mr. Howard devotes three hours daily to
the immediate care of the school. The remainder
of the day, it is taught by a Burman assistant,
Mr. Howard being engaged in the study of Bur-
man, the distribution of tracts, &c. The number
of scholars in Sept. was 27. Several Burman
schools are under the superintendence of Mrs.
Hancock.

Printing Department.—About 9 months of the
year under review, Mr. Judson's principal employ-
ment was the revision of the Burman New Tes-
tament. The last sheet, for an edition of 10,000,
was sent to press on the 22d of March.

There have also been printed an edition of the
Life of Christ, 15,000 copies, and another of 40,
000, (200 pp. 8vo.) one of 50,000 of the Catechism
and View.—A Father's Advice, written in En-
glish by Mr. Boardman, and lately translated into
Burmah by Mrs. Judson—and 4 Peguan tracts,
10,000 copies each, besides Bible Questions pre-
pared by Mrs. Judson, and gradually printed, as
required, for bible classes and Sunday-schools.

A complete list of works printed during the
year has not been received. The ordinary rate
of printing was 9000 sheets per day. No report
has been received of the total amount of issues.
6,000,000 pp. were sent to different stations in the
fall of 1836, and the demand beyond the power
to supply was greater than ever before. Nearly
all the copies of the Old Testament had been or-
dered, and the edition would be exhausted before
a second could be provided. The printing-office
was in charge of Mr. Osgood, assisted occasion-
ally by Mr. Hancock. A part of Mr. Hancock's
time has been occupied in superintending the
cutting of punches, &c. The Board have sent
out five additional printing-presses, and one stand-
ing-press, and from 5 to 6000 reams of printing
paper—one of the printing-presses being design-
ed for the office at Tavoy.

Our last intelligence from Amherst, was of
Sept. 4. At that time Mr. Haswell was still
suffering from a complaint which he contracted
in consequence of frequent and loud speaking in
his excursion among the Peguans, and during the
rains had confined himself chiefly to the study of
the native language. The native assistant was
daily talking to the people, and giving books.—
Some professed to be considering the claims of the
Christian religion, but their cases were not deem-
ed very hopeful. The school, which was com-
menced at the beginning of the rains, numbered
25 scholars, and after a short season of decline,
had been constantly growing in interest. The
excursions alluded to, were made in Jan. and Feb.
1837, on Balu Island, and along the Gyien and
other rivers. Mr. Haswell was hoping to itinerate
the coming dry season, distributing tracts, &c., of

which 6 have been printed in Peguan, in editions
of 10,000 copies each.

The town of Amherst, though small, (about
1600 inhab.) is not inferior to others in its devoted-
ness to idols. Their zeal for Gaudama, or rather
for obtaining merit, is so great, says Mr. Has-
well, 'that they have built eight brick pagodas,
some quite large; four houses filled with images,
large and small; and three monasteries, where
they support 40 or 50 priests and novitiates.'

The prospects of the Rangoon station, which
for a time were overcast, assumed a more cheer-
ing character near the close of 1836, notwith-
standing the persecution to which it was occasion-
ally subject. 'I have never, indeed, seen the
time,' said Mr. Howard, in Nov., 'when a mis-
sionary who could speak the Burman language
well, could not obtain a pretty large audience even
in Rangoon, or vicinity. And we have great en-
couragement to labor.' A system of tract dis-
tribution was commenced about this time, and
before the end of the following Feb. the Balace
and Catechism had been distributed to every
family, and almost to every person who could
read, in the city and vicinity. Mr. Howard
writes, under date of Feb. 24, 'We still continue
to give books at the rate of 12 or 15,000 per
month; and during the great festival, which
closed last Sabbath, we gave 10 or 12,000 in a
few days. I doubt not that 5000 more might have
been given profitably, had it not been for the ill-
ness of Mrs. Howard, which curtailed my labors
considerably. Hundreds call at the verandah
daily, to hear preaching, and evidences are mul-
tiplying that this whole region feels the power of
truth.' Tracts were also distributed to the boat-
men once a week or oftener, who visit Rangoon
in large numbers, from various parts of the empire.

Several excursions were made during the rainy
season, along the Rangoon and Irrawaddy rivers.
On returning from a tour to Bassein, Oct. 1836,
Mr. Howard writes, 'During the last four months,
I have travelled in Burmah Proper more than
1500 miles, and a merciful God has suffered no
harm to befall me, &c. But so far as my experi-
ence goes, the rainy season, in Burmah Proper,
may be spent with safety to health, in travelling
from village to village, on the large rivers; and
here work enough may be found this moment, to
employ twenty missionaries, and as many native
assistants.' During the three weeks occupied in
this excursion to Bassein, Mr. Howard and the
assistants visited from 50 to 100 villages, and dis-
tributed 4000 tracts, and about 40 copies of the
New Testament.

Mr. Ingalls, having made several unsuccessful
attempts to join Mr. Comstock in Arracan, re-
paired to Rangoon Oct. 3, by the advice of his breth-
ren at Maulmein, accompanied by the assistant
Ko Shueh. In Dec. he made an excursion, with
native assistants, to Pegu, and villages in its vicinity,
and distributed nearly a year since, for
Arracan, are scattered, with the exception of a
few, among the millions of Burmah: the assis-
tant who expected to spend his days with me in
that province, has here proclaimed the gospel to
many thousands; so that our disappointments
may, in some little degree, turn out for the further-
ance of the gospel.

Respecting the native school Mr. Howard
writes, 'Some of the scholars have boarded at
home, and paid a little for their tuition; others
have been boarded, and pay nothing. Govern-
ment has manifested no opposition to the school,
and it is now evident that it might be consider-
ably increased, if Mrs. Howard had health to
make the requisite exertions.'

The number of baptisms during the year was
5. One, it is feared, has relapsed into idolatry.

About the 1st of May, Mr. and Mrs. Howard
left the station for Maulmein, as already stated.—
Mr. and Mrs. Ingalls remained a few weeks longer,
when intelligence having reached Rangoon of the
revolution at Ava, and of the prohibition to dis-
tribute Christian books within the Burman em-
pire, it was judged advisable for them, in consul-
tation with Mr. Abbott, of the Karen mission,
to proceed to Maulmein, with the native assistants,
where they arrived June 13. Mr. Webb had con-
tinued his labors at Rangoon till the winter of
1836-7, when he ascended the Irrawaddy with
his family to Ava, partly with a view to the
restoration of Mrs. Webb's health. On the break-
ing out of the war, and the abandonment of the
station, they returned, with the other missionaries,
to Rangoon, and thence to Maulmein; and while
at the latter place, Mrs. W. becoming more
alarmingly ill, they were induced, as before stated,
to take passage for this country, via Calcutta.—
At Calcutta they were called to a further trial of
their faith in God, in the removal of one of their
children by death. The health of Mrs. Webb has
been greatly benefited by the voyage, and hopes
are cherished of its entire restoration.

The ordinary labors of the missionaries at Ava,
previous to the revolution, were conducting regu-
lar meetings with the native brethren; reading,
talking, and distributing books, on the verandah;
attending to inquirers, and others who called
either for medicine, or to read and converse, and
teaching a Burman and English school. Occa-
sional excursions were made into the city and
surrounding country, and along the valley of the
Irrawaddy. In one of these, in Oct. 1836, Mr.
Kincaid distributed about 5000 tracts and books;
in another, in Dec., 4000 tracts and 500 copies of
the Psalms, and History of Christ.

In the distribution of tracts at the verandah,
the missionaries were in the habit of giving only
one at a time to those who resided in the city,
while intelligent persons from the country or dis-
tant towns were supplied more liberally. 'We
have labored,' they say, 'to have the people un-
derstand that we place a high value on the books
and tracts, and therefore do not scatter them in-
discriminately, without reference to the use that
is made of them.' In this way they circulated in
the summer of 1837, when the supply on hand
was small, 24 copies of the Old Test., 23 of the
New Test., 2457 unbound portions of the Scrip-

tures, 5367 religious tracts, and 596 scientific
tracts, besides portions of scriptures and tracts in
Bengali, and Chinese. On the 1st of January
following, they received a new supply of 3,000,
000 pp., by Mr. Webb.

The school in Sept. numbered 18, and was at-
tended from 4 to 5 hours per day; studies, read-
ing, writing, geography, arithmetic, and singing,
and in a few instances, composition. In reading
Thia. Three of the scholars were members of
the church, and contemplated joining the theo-
logical school at Tavoy.

The number baptized at Ava, in 1836, not in-
cluding Ko Geo, who was mentioned in our last
Report, was 6. Whole number of native mem-
bers of Ava church, 21.

On the 27th of January, 1837, Mr. Kincaid,
having with great difficulty obtained leave of
Government to travel through the northern pro-
vinces of Burmah, left Ava with the design of
penetrating to Sadiya in Assam, and proceeded as
far as Mogaung; when, finding himself unable to
procure an adequate supply of men and provisions,
he was compelled to return. On his way back,
the civil war having broken out, and the whole
country being overrun with banditti, he was re-
peatedly taken prisoner and robbed, and having
narrowly escaped with his life, arrived at Ava in
extreme destitution, and after a painful journey of
13 days, on the 11th of March. During the sub-
sequent scenes of violence and blood, which the
missionaries were called to witness, but little mis-
sionary work was done; the members of the
mission were for a time indebted to the interposi-
tion of the British Resident for their own safety;
the king, though personally kind to them, forbade
all prosecution of their labors; and on the 17th
of June the station was, temporarily we would
hope, broken up. The missionaries in company
with the British Resident and others, embarked
for Rangoon, where they arrived July 6. In Aug.
Mr. Kincaid proceeded to Maulmein, and thence
to Tavoy, but designs returning to Burmah on the
earliest prospect of resuming his station. Mr.
Simons remained at Rangoon at the date of our
last communications, Nov. 30. His family had
repaired to Calcutta for the benefit of their health,
but have since re-embarked for Maulmein.

As to the time of resuming missionary labors
at Ava, much will depend on the policy adopted
by the Hon. E. I. Co. No reasonable doubt can
be entertained of their ability to enforce the Yan-
dabo treaty, which the king pronounces void;
but the attempt would probably involve war. If
a pacific course be adopted, we perceive no in-
superable obstacle to an early return of the mis-
sionaries. Their mode of operation would in some
respects need to be changed, particularly in the
distribution of religious books, but no restrictions
are yet laid on the preaching of the Gospel.

print books on science, and proffers them his pro-
tection. The prince Mekara, who is associated
with the second son of the king in the adminis-
tration of the Government, and is the most intelli-
gent Burman in the empire, and who has read all
the books of the mission, is also a personal friend
of the missionaries.

Our last advices from Ava are to Nov. The
native church had not been molested, but had lost
one member, Shway Thay, by death. The king
had finally resolved to fix the seat of government
at Amersapura; and as Ava is near at hand, and
contains many good native houses, it will prob-
ably continue a populous city.

REASONS FOR NOT GOING TO CHURCH.—Bar-
bata Gadabout lately gave us her reasons for go-
ing to church late; but these were not so cogent
as the following which I lately saw in a foreign
publication, for not going to church at all. Ex-
cuses, it seems, are much the same under all lat-
itudes.

'Overslept myself; Could not dress in time;
Too cold; Too hot; Too damp; Too sunny; Too
cloudy; Don't feel disposed; No other time to
myself; Look over my drawers; Put my papers
to rights; Letters to write to my friends; Mean
to take a walk; Going to take a ride; Tied to
business six days in the week; No fresh air but
on Sundays; Can't breathe in church, always so
full; Feel a little feverish; Feel a little chilly;
Feel very lazy; Expect company to dinner; Got
a headache; Intend nursing myself to-day; New
bonnet not come home; Tore my muslin dress
coming down stairs; Got a new novel, must be
returned on Monday morning; Wasn't shaved
in time; Don't like a liturgy, always praying for
the same thing; Don't like extempore prayer;
don't know what is coming; Don't like an organ;
'tis too noisy; Don't like singing without music;
makes me nervous; Can't sit in a draft of air;
windows or doors open in summer; Stove so hot
in winter always get a headache; Can't hear an
extempore sermon, too frothy; Dislike a written
sermon, too prosing; Nobody to-day but our min-
ister, can't always listen to the same preacher;
Don't like strangers; Can't keep awake when
at church; Fell asleep last time I was there;
shan't risk it again; Mean to inquire of some
sensible person about the propriety of going to so
public a place as church. Will publish the re-
sult.'

If all my readers conscientiously say they
never breathed to themselves any one of these
excuses, I will acknowledge that the ennumera-
tion of them might have been spared; but if they
learn from this silly catalogue of pleas to avoid
every species of tampering with conscience, I
shall not have transcribed them in vain.

LETTIE STEADY.

From the Eastern Baptist.

THE DOCTRINE OF PREDESTINATION AND FREE AGENCY.

MR. EDITOR: We believe in the doctrine of
predestination as one of the fundamental truths
taught in the word of God. And we wonder why
all the christian church do not believe a doctrine,

so plainly and so universally asserted in the vol-
ume of inspiration! If the mind of man could be
abstracted from every contingent circumstance,
and all the consequences resulting from the re-
ception of any doctrine; and if he should take
the Bible and examine what is there revealed,
with a determination to believe all which he shall
find plainly recorded; is it possible that such a
person could deny, or even doubt, that the doc-
trine of predestination is an important and very
prominent doctrine of the gospel? No, sir, I do
not believe there is a man on earth unbiased by
other considerations, who would for a moment
separate from the christian religion, the doctrine
of predestination. But in coming to the investi-
gation of this subject, we all feel a strong inclina-
tion to keep in view the effects and consequences
of believing such a sentiment. We do not simply
ask, does God say it is so, or not? But what will
be the result of admitting such an article into our
 creed. Hence, all the writers and preachers
against predestination have dwelt more on what
they conceived to be the absurdities involved in
the doctrine, than to prove it is not to be found
in the Bible. And their arguments are more direct-
ly drawn from the consequences involved in its
admission, than from the plain statements of the
gospel. And besides this, as we are naturally in-
clined to look at every truth, or proposition, in
connection with the end to which it will lead, this
kind of reasoning is much more popular, than
merely adducing plain matters of fact; hence
the many converts which are made to those sys-
tems of religion which oppose the doctrine of pre-
destination. They enter upon this investigation
by adopting some such proposition as the fol-
lowing: if the doctrine of predestination is true,
then there is no such thing as freedom of the will.
Having, as they conceive, laid down this correct
proposition, they proceed to reason, not directly
from predestination itself, but from the inference
which they have drawn, and the absurdities which
are supposed to result from destroying the free
agency of man. If, say they, man is not a free
agent, he is only a machine—he is not accounta-
ble—he is not an object of praise or blame—he
cannot be condemned for his actions—and infer a
whole catalogue of absurd consequences from the
premises they have laid down.

But if it is true that predestination, and man's
free agency, can, and do exist together, then the
whole superstructure raised upon the first infer-
ence falls to the ground, and all the monstrous
absurdities which are supposed to exist, fall with
it. In contending for the doctrine of predestina-
tion, its advocates have sometimes adopted the
same mode of argumentation, as their opponents;
and in so doing have kept them in countenance,
and by this means have protracted the controver-
sy for fourteen hundred years, ever since the days
of Augustine. Had those who believed predesti-
nation to the law and to the testimony, instead of rely-
ing on the powers of reason, and metaphysical investi-
gation, the controversy, it is believed, would have
been long since terminated, and truth would have
been triumphant in the christian church.

The mistake of those who contend for free
agency, while they deny predestination, I con-
ceive to be this, viz., in supposing that the attri-
butes of Deity fall within the scope of human
reason, and in employing terms in a direct and
proper sense, when speaking of his attributes and
ways which are entirely inapplicable, or can only
be understood in a way of comparison and
analogy. The only safe and satisfactory method
to reason about him and his purposes, is, first to
admit that his qualities and attributes are of a
very different nature from ours, and therefore all
questions concerning his purposes and works must
be determined not by what would be proper or
improper in us, but simply by the volume of re-
velation. If we then find that he treats us as
free or moral agents, and at the same time, main-
tains his own sovereignty in the predestination
of souls to everlasting life, and if we do not fully
understand or comprehend how this can be, we
shall nevertheless be satisfied that the all-wise
God can and will fully and clearly reconcile his
own apparent inconsistencies. I say apparent in-
consistencies, for although we fancy that contra-
dictions exist between the plainest dictates of our
reason, and the no less plain declarations of his
word, we ought to suspect that the secret lies in
our own ignorance, and to acquiesce in that light
which he has given us, to direct us in this world,
until the day dawn and the day star arise in our
hearts.

Believing as I do, that every sincere christian,
when systems and opinions are out of sight, would
cheerfully confess that the word of God must be
our guide, whether it squares with human wis-
dom or not, I would bring this question to the test
of that infallible guide, and enquire, are the doc-
trines of predestination, and the freedom of the
will, clearly revealed in the Scripture? I do not
ask, can it be inferred, or deduced from the cer-
tain positions laid down, but is it fully revealed,
as constituting a part of that relation which sub-
sists between God and man?

The first passage I will produce on this subject,
is contained in Acts xxvii. where we have a very
interesting account of Paul's voyage to Rome.—
God had before assured the apostle that he should
preach the gospel, to bear witness of him at
Rome, and now when they were in most immin-
ent danger, and all hope of escaping was taken
away, and every man on board expected to be
lost, the angel of God appeared to Paul and as-
sured him that God would preserve him and all
that were in the ship. He said to him, 'fear not
Paul, thou must be brought before Cæsar: and lo,
God hath given thee all them that sail with thee.'
Paul put the greatest confidence in this promise;
he believed it was the purpose of heaven to pre-
serve them. He therefore encouraged his compan-
ions by relating the assurance which God had
given him, saying, 'Sirs, be of good cheer, for I
believe God, that it shall be even as it was told
me.' He also added, 'Howbeit, we must be cast

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upon a certain island.' How many absolute purposes of God are here related. It was ordained in heaven that Paul should bear witness of the Lord at Rome—that he should be brought before Cæsar,—that they should be cast upon a certain island, but that every one should escape safe to land, and that the whole multitude should be converted to God; which, I suppose, is meant by God's giving the apostle all them that sailed with him. But the same account abundantly shows that neither Paul, nor his companions, ever thought of giving up the freedom of their will, or the exercise of their judgment; or that they relaxed their exertions, or failed to improve the best means for their preservation. On the contrary, both Paul and the centurion, one by his counsel and the other by his authority, introduced the most proper measures to accomplish their purposes, and the will of heaven. They sounded to ascertain the depth of the water, and at another time they cast out four anchors, to keep them from being cast on the rocks in a dark night; then the soldiers sent the boat adrift to prevent the men necessary to work the ship from leaving her,—afterwards they lightened the ship by casting overboard the wheat,—again they weighed anchor and got under sail, but soon struck ground, and were shipwrecked;—then the centurion ordered that those who could swim should throw themselves into the sea, that others should use the best means they could, and by boards and broken pieces of the ship, they all escaped safe to land. Thus we see the predetermined purposes of God completely accomplished in saving from death two hundred and seventy-six souls; while they themselves were left to the most uncontrolled exercise of their own will and reason. When Paul told the centurion that they could not be saved if the mariners left the ship, he was not charged with inconsistencies and contradictions. God will accomplish his purposes, but in a way perfectly consistent with the free and wise use of all our faculties.

In 2 Thes. ii. 13, 14, we have the purpose of God brought to view in connection with the means of grace and the exercise of men's faculties. 'We are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth; whereunto he hath called you by our gospel to the obtaining of the Lord Jesus Christ.' The doctrine of predestination is here asserted, the means by which it is brought about, as also the exercise of the understanding and the will in believing and receiving that gospel which works salvation. The next passage which I would introduce is in John vii. 37-40, which is as follows, 'All that the Father giveth me shall come to me, and he that cometh to me, I will in no wise cast out. And this is the Father's will—that of all which he hath given me I should lose nothing.—And this is the will of him that sent me, that every one that seeth the Son, & believeth on him, may have everlasting life.' The same sentiments are clearly revealed in Jeremiah xxix. 11-13, 'For I knew the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me.—And ye shall seek me, and ye shall find me when

27. But the sentiment which I would here contend for is more fully stated by Peter on the day of Pentecost than perhaps in any passage in the Bible. Acts ii. 23. When addressing the inhabitants of Jerusalem on the subject of their murdering the Son of God, and the divine purpose to be accomplished by that event, he says, 'Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.' But did these Jews say about the doctrine of predestination, what its opponents at this day say about it, namely, that if God decreed the thing should take place, those who were instruments in bringing about his purposes were not to blame? No. But on the contrary, when they heard these doctrines and their own sinful conduct clearly exhibited, 'they were pricked in their heart; and cried, men and brethren what shall we do.' Did not Peter consider that predestination and the free agency of man were both true and perfectly consistent with each other?

It is then on the Bible that we should rest the decision of this, and every other article of our faith; for if we undertake to dictate rules by which Omnipotence shall be governed, and by the science of philosophy attempt to scan the ways of God, we may fancy that we are fathoming the depths of the mighty ocean, with a line that has not yet measured the soundings of the harbor from whence we set out. For we are examining subjects which require so nice an adjustment of every thought, and such strict accuracy in all our conceptions, that the smallest error in our calculations may throw us out of our course.

'Ten thousand leagues away
Into the devious air.'

PHILO.

From the London Patriot of May 7.

BAPTIST MISSIONARY SOCIETY.

The annual meeting of the subscribers and friends to this excellent Institution was held at Finsbury Chapel, on Thursday, the 3d of May. The attendance was larger than we remember to have witnessed on any former anniversary, C. LUSHINGTON, Esq., M. P., was called to the chair. The Chairman then rose and said, the operations of the Baptist Missionary Society having been principally carried on in the East and West Indies, with both of which countries he was connected, those concomitants stimulated him to undertake the duty of presiding on the present occasion. With regard to the East Indies,—the Serampore Mission being now, by a happy condition, united to this Society,—he might without irregularity refer to the principal founders of that mission. The Serampore mission was in its infancy when he arrived in his early days in Calcutta. The brethren Ward, Carey, and Marshman, having been excluded from the British Provinces, sought an asylum in the Danish colony of Serampore, still, however, retaining their connexion with the British provinces.

In those days religion was but little regarded in Calcutta, the stability of the British empire in India was doubtful, apprehensions prevailed regarding the prejudices of the natives. The ex-

posure or correction of the vices and idolatries of the natives was reprobated as dangerous to the safety of the empire. Those three Baptists were considered as a strange and fanatic triumvirate. The very circumstance of Dr. Carey being a shoemaker, was the subject of ridicule and careless taunt,—(Hear, hear)—it not being recollected who was a tent-maker. It was not anticipated that that Baptist Shoemaker, would, in conjunction with his humble associates, one of whom was a weaver,—one day confer benefits on the countless millions of India, both Continental and Peninsular, which human gratitude could never sufficiently acknowledge, and the Almighty alone could suitably requite. Let it be remembered, especially in that assembly, that these three Baptists, long before the Bible Society was instituted, commenced the great and stupendous plan of translating the Scriptures into the languages of the East. Before the last of them died, through their instrumentality the Scriptures, either in the whole or in part, were translated into forty different dialects. He had spoken of Dr. Carey being a shoemaker. The great Mr. Wilberforce would not allow him so high an honour, but called him a cobbler. With the permission of the meeting he would read what Mr. Wilberforce had said. I do not know a finer instance of the moral sublime, than that a poor cobbler, working in his stall, should conceive the idea of converting the Hindoos to Christianity; yet such was Dr. Carey. Why, Milton's planning his 'Paradise Lost' in his old age was nothing to it. And when he had gone to India, and was appointed by Lord Wellesley to a lucrative station in the college of Fort William, with equal nobleness of mind he made over all his salary (between 1000l. and 1,500l. per annum) to the general objects of the mission.

Now, while he adverted to what he had just mentioned regarding Dr. Carey's contrivance of this wonderful scheme, while he adverted to his self-denial, his patience and liberality, he thought the meeting would again agree with him in saying that that cobbler was justified in going beyond his last. In addition to the labor of translating those Scriptures, these excellent persons were constantly employed in endeavoring to rouse the unenlightened minds of degraded and superstitious nations, and in diffusing the advantages of education throughout the whole sphere of their labors. The last of those excellent and sainted men had recently died. He had mentioned the liberality of Dr. Carey; he had also alluded to the united endeavors of Drs. Carey and Marshman for the benefit of mankind. It should always be recollected that Dr. Marshman had also exhibited a splendid instance of liberality. Dr. and Mrs. Marshman, in his recollection, had kept a school, 2,000l. of the profits of which they had devoted to the general cause of missions. It was not surprising that such a man as Dr. Marshman should have died in the peace and consolations of religion. They knew not his last words, but he thought they might, without presumption, conjecture that he might have exclaimed, towards the end of his career, with unblameable propriety, in the language of Nehemiah, 'Think on me, O my God, for good, according to all that I have done.'

CLERICAL LEVITY.

There are too rapidly hurrying us to the tomb. There is too much to be effected—too mighty a work to lead on, to admit of frivolity. It is, indeed, a fearful thing to live—to know that on this narrow span of time, events are hanging, of whose momentous consequence—to feel that soon an eternity will burst upon us with its awful disclosures, and changeless state. With us the night is passing away; the day, the unending day, is at hand. Not in vain, then, was that exhortation of the Apostle, 'be ye sober.' But if this is applicable to the private Christian, with what added emphasis does it appeal to the Christian minister! If St. Paul could write to the church of the Ephesians, that 'foolish talking and jesting are not convenient,' does not the charge come with double power to him who stands between the living and the dead, as the messenger of God to sinful and apostate man? Shall he, whose business is with eternity—the effect of whose labor will last long after the light of the sun has been quenched—shall he stop to mingle in the idle raillery of those around him? Shall he not rather bear ever written on the tablet of his mind, that confession of David; 'There is not a word in my tongue, but I O Lord, thou knowest it altogether! With what feelings can he pass from the midst of levity to join the solemn duties of his profession? He may be summoned while the half uttered jest is upon his lips, to go forth, and see the last hour of some one committed to his charge—to stand by the dying sinner, when eternity is opening to his view, when his lips are quivering with a long forgotten prayer, and for the first time, he asks, in the agony of his spirit, 'What must I do to be saved?' Or, it may be his lot to administer the comforts of our most holy faith to the departing Christian, and to aid him in gathering up the energies of his soul for the last, stern conflict. Will his spirit be fitted for duties like these, when he has just been mingling in the frivolity of the world. No, if the Christian minister seeks nothing beyond his own spirituality, and that frame of mind which fits him to deal with the souls of dying men, he will let his conversation be such as becometh the Gospel of Christ.—N. Y. Review.

From the Friend of India.

INDIA.

The infamous pagan Temple of Juggernaut is likely soon to lose the countenance it has hitherto had from the British Government. English authority has continued for many years to levy the tax upon the deluded pilgrims, by which its abominable rites have been supported. The remonstrances of the friends of the Gospel in India and England have prevailed, and the Idol is now to be left solely to the devotees. This will essentially eclipse its glory, and then will be wiped away a foul stain from the character of a Christian nation.

Some English artists, have recently constructed a superb Temple of Silver and Gold, costing 12,000 rupees, an object of worship for a wealthy Hindoo. This is what a pagan does for his God. Let the Christian not forget to honor the Lord his God.

The Doorga Pooja, a licentious heathen festival at Calcutta, has greatly fallen off of late.—Europeans had countenanced it by their presence. But the vigorous remonstrance of the Christian press, has so far prevailed, that few attended this year. This so disappointed and vexed the natives, that in return they have declared their gates shall be shut hereafter against all but the natives, a consummation most desirable.

REVIVAL INTELLIGENCE.

From the New York Baptist Register, we learn that the churches in Utica are still receiving additions to their numbers. On Lord's-day, the 3d inst, 13 or 14 were immersed. The editor remarks: 'Last Lord's-day furnished a repetition of the customary lovely scenes of symbolizing the Saviour's death and resurrection. We saw 13 or 14 buried in the likeness of Christ's death in the Mohawk, 7 of them by our Methodist brethren.'

The accessions to the different denominations in Utica, since the commencement of the revival, have been as follows:

Bethel church, Baptist,	70
Broad-street do do.	53
Welch-street do do.	63—186
Methodist,	63
First Presbyterian,	63
Second do.	81—144
Welch Congregational,	100
Whitefield Welch Methodist;	25
Dutch Reformed,	20
Episcopal,	30
	575

Making 188 to the Baptist and 389 to the Presbyterian churches. A large proportion of those added to the Methodists were immersed, probably between 40 and 50.—Religious Herald.

COMMUNICATIONS.

For the Christian Secretary.

NO. II.

MR. EDITOR:

In my last I attempted to show, that there is utterly a fault that ministers of the gospel are compelled to be constantly changing their location, or field of labor. This fault is presumed to be principally ascribed to their congregations, and is believed to arise from a want of due respect for the office of minister of Christ. The prevailing impression, (with some honorable exceptions) is, that ministers are mere servants of the church, and this erroneous opinion gives rise to a great series of difficulties.

In order to ascertain the true standing of such officers in the church, it is necessary to know the precise meaning of every word, in the New Testament, that relates to that office. While we are doing this, we shall come to the knowledge of some other important facts that grow out of it, that may be useful for every class of the community to know.

There are a great variety of words or expressions in the original, that in our version are translated *ministers*, *bishops*, *elders*, &c. Two of these words, *presbuteros*, and *leitourgos*, have almost the same meaning, in the third place, to notice Luke 1: 2:—'eye witnesses and *ministers* (operatai) of the word.' The Latin is *remex*, a rower of a boat; but by synecdoche, it is used for *minister*, or *public officer*, and is used in this latter sense in Matt. 5: 25. Lest the Judge deliver thee to the officer, (operete) and thou be cast into prison. Clearly then, this is not a servant. This word is also used in Luke 4: 20. 'Christ gave the book to the minister, (operete) and sat down.' This was a public officer in the temple, that ministered there in the Jewish scriptures. Acts 13: 5.

Now this same word is used for gospel minister, Acts 26: 16. Christ said to Paul, arise and stand upon thy feet, for I have appeared unto thee, to make thee a minister (operete) and a witness of those things which thou hast seen, and of those things, in the which I will appear unto thee. Again Paul says, 1 Cor. 4: 1. Let a man account of us ministers (operetai) of Christ, and stewards (oikonomos) of the ministry of God.—The above quotations contain, I believe, every instance of the word in the New Testament. It is very evident, therefore, that from this word, nothing like servitude, or self-debasement before the people can be obtained. My quotations from the scriptures are numerous, in order to give the subject a fair and thorough examination.

2d. The word *pastor* is not in the New Testament except in the plural number, Eph. 4: 11. 'And he gave some, apostles; and some, prophets; and some, evangelists; and some, *pastors* and teachers. The word rendered *pastors* is *poimenos*. The word *poimen*, signifies a shepherd, a governor, a king over the people. In the Septuagint, the Greek translation of the Bible, (from which I have before quoted,) made 300 years before Christ, in 2 Kings 5: 2, the verb *poimanein* is thus used. The Lord said to David, thou shalt feed my people Israel, that is, govern them, superintend and direct them. The same idea is found in Matt. 2: 6. Out of thee (Juda) shall come a governor (egoumenos) that shall rule (poimanein) &c. So Paul and Peter both exhort the elders, ministers, *poimanein*, to feed and direct the flock of God, not to lord it over God's heritage, (1 Pet. 5: 3). Though the word *God's* is not in the original, and heritage is in the plural, i. e. not lording it over heritage;—the inference, of course is, that they belong to the Lord. Yet the translators had no authority to insert the word *God's*. The idea conveyed by *pastor*, or shepherd, is that they direct the church by counsel, and walk worthy of their high calling as examples to the flock. And this standing before the church of Christ, is such as ought so to commend itself to the consciences of the members, as to secure none but honorable and kind attention or treatment. Their promise is, when the chief Shepherd (*poimen*) shall appear, they shall receive an unfading crown of glory. 1 Pet. 5: 4.

3d. Paul says, 2 Cor. 5: 20. Now then, we are ambassadors for Christ; and Eph. 6: 20. Paul is an ambassador in bonds. The original word (*presbuteros*) is a verb in both instances, and signifies empowered with a legation from the King of kings. Such an officer cannot be trampled on and despised with impunity.

4th. The word *Evangelist* is used three times in the New Testament, and signifies *præco evangelicum*, a preacher of the Gospel, or more literally, one who brings glad tidings. It is usually applied to ministers who are ordained, but not over any particular or specified church. He is therefore one who has glad tidings of good things for a world of perishing sinners who by grace shall accept the offers of salvation through him. What man or officer on earth, is more to be respected, to be entertained, and beloved than he?

5th. In Acts 20: 28, ministers are called *overseers*, (*episcopos*). The word signifies those who inspect, preside over, and command. The word is so used in 2 Chron. 34: 12. When the temple was building, those who had the charge of the work are called *Episcopoi*. Also in the 12th ver. of the same chapter, the money was paid into the hands of the overseers, *episcopos*. Here they were treasurers. In Nehemiah 11: 14, 'Zabdiel, a son of one of the great men, is *episcopos*, overseer over 128 mighty men of valor. That is, he was a captain, or general commander in the army, with that number of individuals under his direction. So the apostle, 1 Peter 5: 2, charges ministers 'to feed the flock, taking the oversight (*episcopos*) not by constraint but willingly, not for filthy lucre's sake, but of a ready mind.'

Again 6th. This word (*episcopos*) is translated Bishop. Titus 1: 7. A Bishop (*episcopos*) must be blameless as the steward of God. 1 Tim. 3: 1, 2. If a man desire the office of a Bishop, *episcopos*, he desireth a good work. Acts 1: 20, the word *episcopos*, is rendered *bishoprick*—his *episcopos* bishoprick let another take; that is, his office of minister. In Philip. 1: 1, Paul and Timothy send salutation to the Bishops and Deacons at Philippi. That is to say, to the ministers of the churches at Philippi and to the Deacons.—This passage alone, is sufficient to show that there are at most but two officers in the church of Christ. As the little city of Philippi or even the colony, would hardly require a set of bishops such as are appended to the hierarchy churches.

7th. Ministers are sometimes denominated *elders* (*presbuteros*) though this is by no means a distinct or definite term in the bible for ministers of the gospel, as I design to show hereafter, and also, the impropriety of its use at the present day. But to proceed with the subject before us. This title *presbuteros* or *elder* indicates an individual worthy of great respect. The Jewish Sanhedrim consisted of 70 *Senators* (*presbuteros*) judges, see Matt. 16: 21. As Paul uses it in Heb. 11: 2 it embraces Abraham, Isaac, Jacob, and a host of worthies which 'time would fail him to mention.' In Rom. 4: 4, The four and twenty *presbuteros* elders sat upon four and twenty thrones in heaven. Ministers at the present day are rebuked and chided with as little ceremony as any class of the community. But Paul exhorts Timothy, though himself a good minister of Jesus Christ. 1 Tim. 5: 1. Rebuke not an *elder* but entreat him as a father. Again verse 19. Against an *elder* receive not an accusation but before two or three witnesses. One individual against an *elder* must not be heard, owing to the sacredness and dignity of his character, verse 17. The *elders* (*presbuteros*) that rule (*prostates*) are counted, *seniores* and *doctores*. 1 Pet. 5: 1. The *elders* (*presbuteros*) which are among you I exhort you am also an *elder* (*presbuteros*). 'Feed the flock of God, taking the oversight as *bishops*, &c. This is a very important passage of scripture, because it incontrovertibly proves that those who were ministers of the gospel, *presbuteros*, were *bishops*. No hierarchy either Roman or English pretends that an *elder* is a *bishop*. But Peter, who ought certainly to know the truth on this subject says that a *bishop* (*episcopos*) and *elder* (*presbuteros*) when applied to ministers, mean precisely the same thing. Again Paul (in the Acts 20: 17 and 22) sent to Ephesus and called the *elders* (*presbuteros*) of the church, and said, take heed to yourselves, and to all the flock over whom the Holy Ghost hath made you (*episkopos*) *bishops* as this word is translated in every other passage in the New Testament. I trust I shall be pardoned for this digression at this point, as it is a subject much agitated at the present day by our Episcopal brethren, to show if they can, three orders in the ministry. I have room for one digression more. There were no decrees or Pope's bulls, but what were made by a regular association of ministers. Acts 16: 4. As Paul and Timothy went through the cities, they delivered to them the decrees (*dogmata*) to keep, that had been determined by the apostles and elders at Jerusalem. Here is a precedent for our associations and councils of churches. And there is not the least intimation or inference but that all enjoyed equal power and privileges. All acted on perfectly equal grounds.

Even John who outlived all the apostles and though neither he, or any other writer of the New Testament, is called 'Saint,' is in the Greek testament before me, called the *Theologian*. This however is an interpolation. John styles himself an *elder* (*presbuteros*) see second and third epistle 1st verses. 'The elder unto the elect lady. And the elder to Gaius.' So that even John the beloved disciple, had no title not common to our ministers, except *apostle*, which was a peculiar or special gift to the disciples of Christ. It applies to those sent on a very special message. Hence, Heb. 3: 1. Christ is styled the Apostle. The word is used in Philip. 2: 25. for a messenger.—The apostles appear to have had no higher standing than other ministers unless it consisted in some special gift of the Holy Ghost.

But my paper admonishes me to close this number. I have reserved the prevailing term *Diakonos*, Deacon translated minister in the New Testament, for the next number. We have hitherto found nothing like servant of the church.—I hope no exception will be taken by the laity, as I know the general impression among them is that the more poorly he is sustained the more humble and therefore the more useful. 'Nothing is further from the truth,' said a pious sister the other day, 'we have no revival, because our minister is not humble enough,' yet that same proud minister had not over two hundred dollars a year and no other income, with miserable health and is now in his grave! This is but a specimen of the prevailing opinion, especially in the country, and it is time it was corrected.

Yours,

AMICUS.

The Christian Review for June, 1838, is received. Contents of the present number:—Stuart's (Edwards) Tyranny. The Ancient City of Petra. Contentment among Ministers. Burgess on Baptism. Importance of the Pastoral Office. Wickedness of War. Missionary Trials. Importance of pleasing others in our attempts to do good. Completeness of Ministerial Qualification. Life and Times of Whitefield. The Witnessing Church. On Religious Conversation. Death of the Editor. Literary Notices. Miscellaneous Intelligence.

S. W. is received. We are pleased with the moral of his anecdote, but there are circumstances in the case he alludes to, which materially affect his application. We will explain when we have an interview.

ON THE MIRACLES OF CHRIST.—Dr. Price, in his Dissertation on Miracles, has refuted, with great clearness and force, the common opinion, that miracles imply a suspension or violation of the laws of nature. 'Were we,' he observes, 'to see the motion of water downwards cease at once, at the word of a man, or a river parted in its course, as Jordan was, we should see a miracle; but we could not say that the law of gravitation was suspended; for the water might have gravitated as usual, and the true cause of the event be the exertion of an adequate superior power, to control the effects of gravitation; in which suspension is no more implied, than in a man's preventing a heavy body from falling, by applying his hand to it. Nor could we in this instance say, that the event was not agreeable to the constitution of the universe; for in order to this, we should be able to discover what the constitution of the universe is, taking in the visible and invisible world; and that it excludes all interpositions of a superior power in human affairs.' These acute and just observations go far to refute the sceptical system, by representing miracles as the result of the exertion of a superior power, controlling, rather than suspending or violating, the established order of nature.

The whole fabric of Christianity rests upon the credibility of the miracles recorded in the sacred volume. Jesus Christ appealed to the works which he had wrought, as convincing attestations to the truth of his doctrine, and the divinity of his mission. They clearly indicated the authority with which he was invested. He appeared as an ambassador from heaven, and these were his credentials. 'The works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me.' Every unprejudiced mind must have felt the full force of this testimony, and been constrained to confess, with Nicodemus, 'We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.' The Pharisees, indeed, with a few exceptions, adopted a singular hypothesis, to account for those astonishing results, the reality of which they could not possibly doubt or deny; they traced them to Satanic influence. 'He casteth out devils through Beelzebub, the prince of the devils.' And it is a fact which shews the extreme difficulty the early infidels, such as Celsus, and Julian, found, in constructing an argument against Christianity, that they too were compelled to take up so absurd a supposition; representing the miracles of Christ as having been performed by magic or infernal agency. A simple reference to the design and tendency of the works themselves, and the character of their great Author, may suffice to refute this preposterous and malignant calumny. Modern sceptics have, indeed, been ashamed to follow in this line of argument, deeming it more safe and prudent to call in question the reality of the miracles, than to resort to such a mode of explaining them away.

When we contemplate the miracles of Christ, the first thing which strikes us is their number. During the whole course of his personal ministry, he continued to exercise his astonishing powers, and multitudes were permitted to experience their healing and salutary efficacy. If only a few solitary wonders had been recorded, some color of excuse might have been afforded to the objector, and the possibility of collusion or mistake more plausibly alleged; but when so many repaid the benefit, and so many more beheld the exertion of this miraculous energy, all reasonable ground of distrust is at once removed. These works were not attended with any circumstances of apparent mystery, likely to excite suspicion. They were performed in the broad light of day, in places of general resort, and before the public eye, so that no deception could possibly be practised: deception here would involve a miracle, no less than that which the supposition is intended to disprove.

Their simple grandeur is also worthy of our notice. There was no ostentatious display; no note of preparation sounded; no attempt to heighten their effect. A word was sufficient. 'He spoke, and it was done.' Such stupendous miracles had never before been witnessed. Universal nature was subject to his control. The unruly elements, at his voice, were hushed into repose; infernal spirits fled at his rebuke; and the grave itself yielded up its prey at his command. And yet the wonders which the Saviour wrought were not designed to attract attention, and to excite the feeling of surprise; there was a motive of kindness in them all. They were not like the miracles of Moses, in the land of Egypt—displays of awful justice, destructive in their tendency, and appalling to the eye. They were characterized by mercy. They were the miracles of incarnate love. They displayed, in a striking and beautiful manner, the benignity of his nature, and the tenderness of his heart; his deep sympathy with suffering humanity; his readiness to relieve its wretchedness, and to mitigate its woe. He scattered blessings around his path with a profuse, unsparring hand. Never did the cry of distress appeal to him in vain. Never was the humble suppliant sent empty away. There was no variety or depth of human sorrow which he did not soften or remove.

But there is one point of view in which the miracles of Christ have not, perhaps, been sufficiently regarded. I allude to their emblematical nature. They are full of meaning; fraught with salutary instruction.—Thus, when he opened the eyes of the blind, it was an emblem of that spiritual illumination which he alone has power to impart. Mankind are universally sunk in a state of deep and deplorable ignorance; blind to their present condition and their future destiny; unconscious of their guilt and of their danger; and therefore unconcerned respecting the way of

escape. But he who gave sight to the bodily eye, can pour the light of truth on the benighted soul, and dissipate that moral darkness in which it is involved. When the deaf he restored the faculty of hearing, it was significant of that influence by which he inclines the reluctant ear to listen to the warning and inviting voice, with which he speaks to us in the Gospel. Apart from that gracious influence, man would continue deaf to all the admonitions and entreaties, the threatenings and the promises which are contained in the Scriptures; and neither the thunders of a violated law, nor the sweet accents of mercy, could arrest the vagrant attention, alarm or soothe the spirit. Even the loosening of the tongue of the dumb was not without its emblematic meaning. How many indeed, are there, who can converse freely and fluently on trifles; but when any serious subject is introduced in conversation, they appear as if suddenly their lips were sealed; a dead silence ensues; for the theme has no charm for them. Many there are, whose tongue can readily articulate profane or prodigal expressions, but was never tuned to praise; and from whose mouth the breath of prayer never ascended. He who can renovate our fallen nature, can unloose the stammering tongue, and teach us a new dialect, the dialect of heaven.

There is a sickness of the soul, as well as of the body. Sin is a malady which has infected every human being; and, however various its symptoms, in each case it threatens to undermine the moral constitution; and if not arrested in its progress, will certainly terminate in death. Who can minister unto a soul diseased? It is beyond the reach of human skill, and none but the Great Physician can effect a cure, and restore it to spiritual health and vigour. Jesus Christ expelled the demons from their hold on those who were possessed. And although infernal spirits are no longer permitted to tyrannize over the body, they still exert a most malignant and pernicious influence upon the mind. There is an unclean spirit harbored in many a bosom, which pollutes the imagination and inflames every base propensity of our nature. There is a spirit of pride, and envy, and discontent, and malice, and hatred, and revenge; in short, their name is Legion, for they are many, and none but a divine power can drive them from their strong hold in the human heart.

There is not only a natural, but moral death. The human race are represented as being "dead in trespasses and sins." No glow of grateful feeling warming the bosom; no holy animation lighting up the countenance; no sacred activity in the service of God; nothing, in fact, to indicate that the feeble spark of spiritual life is not quite extinct. The heart is cold; the pulse of piety has ceased to beat; all is chill and motionless, and insensible as death. But there is a voice which can awake the dead to spiritual life. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

When he calmed the rough and boisterous winds, and the rolling billows were obedient to his command, was it not to intimate that he can speak peace to the troubled conscience, and quell the turbulence of the passions, and diffuse a sweet serenity through every thought and feeling of the human heart?

One miracle is recorded in Scripture, and but one, which has the nature of a curse rather than a blessing—the withering of the barren fig-tree. Yet what a solemn admonition does that miracle convey; and what a fearful doom may we anticipate, if we are found "barren and unfruitful in the knowledge of our Lord Jesus Christ!" Unless we bring forth the fruits of righteousness, unto the glory and praise of God, we have reason to tremble lest the withering blast of divine displeasure should, in an unexpected moment, light upon us, and our barrenness should prove our everlasting ruin.

The miraculous draught of fishes is the only work the Saviour wrought after his resurrection. And in that work there appears a peculiar propriety, when we regard its symbolical nature. The disciples had been toiling all night, and had caught nothing; but in the morning Jesus appeared to them, standing on the shore, and directed them to cast the net on right side of the ship; and in an instant it was completely filled. And might they not look on this as an omen of the success which should attend them in their higher and nobler employment, as "fishers of men?" The outpouring of the Spirit on the day of Pentecost, was the appointed signal for them to cast the gospel net; and what an astonishing success attended this first effort! No less than three thousand souls were, on that memorable occasion, added to the church! And in all their subsequent labors, the abundant blessing of the Most High rested upon them; and through their honored instrumentality, innumerable multitudes were converted to the Christian faith.

I have thus thrown out a few slight and imperfect hints on an extensive and interesting subject. A wide field of observation opens before us; on which, I trust, some able Correspondent may be induced to enter, and more largely expatiate.—Eng. Mag.

STONINGTON UNION ASSOCIATION.

This Association met with the 2nd Baptist Church in Groton, on the 20th inst. The introductory sermon was delivered by Rev. N. E. Shailor, of Preston, from Solomon's Song, 2: 16. "My beloved is mine, and I am his." The object of the discourse, as stated by the preacher, was "not so much to show the nature of the relation that exists between Christ and his people, as the end of that relation." He deemed it necessary to state that believers are Christ's by the gift of the Father; and by self dedication.

The end or design of the relation between Christ and his people, he stated to be,

1st, That Jesus might answer all the demands of divine Justice for his people.

2d, To rescue them from the power of sin.

3d, To bind up the broken hearted.

4th, To be their guide.

The end of this relation on the part of his people, was to promote his glory in the world. This discourse was closed by an affectionate application.

The Association was organized by appointing bro. N. E. Shailor, Moderator; bro. P. Brockett, Clerk; and bro. C. S. Weaver, assistant Clerk.

The letters from the churches were of a very interesting character; and reported 216 received by baptism. After the reading of the letters, a resolution expressive of gratitude and obligation to God, was presented and adopted, and prayers offered by bro. Cookson, of the New Haven Association.

At 3 o'clock, P. M. the business of the Association was suspended for the purpose of hearing a discourse from the venerable and highly esteemed Agent of the

Board of the General Convention, Rev. Alfred Bennett; text, Phil. 2: 16. "Holding forth the word of life." After showing what is to be understood by "the word of life," in a very interesting and moving manner, he stated and proved, that the church is called to "hold forth the word of life," by maintaining the doctrines and ordinances of the gospel through her ministry, and by her holy living.

The point in the discourse, at which the aged man of God aimed, and at which he arrived was, to show the duty of the church to "hold forth the word of life" to the view of the heathen. At the close of this discourse, a communication from Rev. H. Malcom, addressed to the Association, was read by bro. Cookson, after which, a collection was taken for Foreign Missions.

On Thursday, the circular letter on ministerial duties, was read, and adopted. A discourse was delivered by bro. Cookson, from John 3: 7, 8,—subject, regeneration.

Resolutions in favor of the Bible cause, Sabbath Schools, Ministerial Education, Foreign Missions, Temperance, Tracts, and the abolition of Slavery were adopted, having first been sustained by addresses from brethren Anderson, Culver, Cookson, Baker, Dennison, Harris, F. G. Wightman, Wakefield, and Loomis.

The business of the Association, was transacted in perfect harmony, and brotherly love.

JOHANNES.

June 25, 1838.

ORDINATION.

Ordained at East Windsor, on the 27th inst. Rev. WILLIAM REED. The following was the order of the exercises:

Select portions of Scripture, by Rev. David Bennett. Sermon, by Rev. Robert Turnbull, from 2 Timothy, 4: 5. Ordaining Prayer, by Rev. Wm. Bentley. Charge, by Rev. B. Cook, Jr. Right-hand of Fellowship, by Rev. George B. Atwell. Address to the Church, by Rev. Wm. Bentley. Concluding Prayer by Rev. Matthew Bolles. Benediction, by the candidate.

By order of the Council,
GEORGE B. ATWELL, Sec'y.

For the Christian Secretary.

BR. CUSHMAN,
Will you insert the following resolution, passed at the late Convention in New London, in the Secretary.

Resolved, That it be affectionately recommended to our Churches, to observe the 4th of July next, by assembling their Sabbath Schools on that day, and spend it in such exercises, and religious services, as in their judgment will conduce to their prosperity.

H. WOOSTER, Sec'y.

P. S. The publishing Committee of the Minutes of the late Convention are notified that a meeting will be held in the City of Hartford, on Thursday next, July 5th, at the Chapel of the First Baptist Church, at 3 o'clock, P. M. All persons who have any matter designed for the Minutes, are requested to forward it to Hartford, care of Canfield & Robins, before that time.

June 23rd, 1838.

Calais, (Me.) which has been lately blessed with the showers of divine grace, still enjoys the outpourings of the Holy Spirit.

In Lowell, (Mass.) seventy-five persons were baptized a few Sabbaths since, by the Baptists, Free-will Baptists, and Methodists.

At Ovid, N. Y. thirty-four have recently been immersed in Cayuga Lake.

The morning Star says, that thirty-two persons have been baptized in Harmony, since last February; and that churches of different orders have shared in the work.

GREAT FLOOD AND DESTRUCTION OF PROPERTY, AND LOSS OF LIFE, AT HOLLYDAYSBURG, PENNSYLVANIA.—The waters of the Juniata, (on the 19th,) were so swollen by rains, that the arches of the Viaduct at Hollydaysburg were soon found insufficient to allow the passage of the flood, and the whole of Gaysport was soon under water, the turnpike presenting a continued sheet of water, with the rail road for its bank, for half a mile.

The water continued to rise until it was four or five feet deep in the lower stories, and the inhabitants were compelled to seek safety up stairs. Mr. Barrack, wife, and two children, and a servant girl, left their house and attempted to escape. Mrs. B. and the children were drowned, and Mr. B. and the girl narrowly escaped, being rescued, the former by Patrick Smith and another, and the latter by J. C. Bates, at the imminent hazard of their own lives. Mr. Joseph Kemp, of the Pilot Line, also narrowly escaped drowning. Other lives are said to have been lost, but no bodies have been recovered since those of Mrs. Barrack and the two children.

Gaysport, and the bottom from thence to Frankstown, present a scene of destruction pitiable to look upon.

Several canal boats are lying in the woods; at the dry-dock two houses are swept away, the families barely escaping with their lives. The feeder to the canal is also swept off; in short, a few hours has destroyed what will take the labor of hundreds of hands many days to restore.

CONGRESS.

The House have been principally engaged the past week in the discussion of the Sub Treasury Bill.—On Monday last, the question was taken, and the bill rejected, by a vote of 125 to 111.

The Senate have passed a bill abolishing imprisonment for debt upon process issued by the U. S. Courts, in States where imprisonment for debt is abolished by State laws. The preemption bill was taken up on the 19th inst., several amendments added to the amendments of the House, and the whole then sent back to the House. The North Eastern Boundary question was referred to the Committee on Foreign Relations, with the understanding that the committee should make a full and strong report, asserting our rights in regard to the disputed territory.—Such a report, it is said, will be unanimously adopted by the Senate.

The wheat harvest, now about to be harvested will be the most abundant that has been produced for many years. The writer of this has lately been in some of the best wheat counties in Virginia and Maryland, and never witnessed at any period a more cheering prospect. The farmers are in fine spirits, and every thing bodes an ample return for their labors.—Richmond Whig.

FROM WESTERN AFRICA.—The ship Emperor, Capt. Lawler, arrived at New York on Sunday from Liberia, after the remarkable short passage of twenty-three days. Among the passengers are the Rev. John Seys and family, from Monrovia; Governor Matthias, from Bassa Cove; Dr. Skinner, Messrs. Thomas S. Savage, William Mylne, William C. Waters, and S. L. Blodgett. The colonists were enjoying excellent health, and everything looked prosperous.

PACKETS BY STEAMBOATS.—A writer in the N. Y. Courier and Enquirer, says that the first regularly organized line of packet ships, was the "Old line of Liverpool packets," established in 1817. Other lines have since been established to Liverpool, London and Havre, and to Southern ports in the United States, and the whole number of packets which have regularly ran from the above mentioned ports for the last five years are not less than one hundred. The whole number of lives lost from accident of any description in the packets since their commencement in 1817, to the present time, embracing a period of twenty-one years, is computed at not more than forty-five! The only packets lost during that period, when a loss of life occurred, are two!

DISASTROUS YEAR.—The year 1838 is likely to become painfully memorable for its numerous steamboat disasters. The record is truly frightful and melancholy, and out of all proportion with any former year. Within the last few months, besides a large number of less important burnings, collapses, and explosions, the following is the melancholy list: the Ben Sherrod, with the loss of 100 lives—the Monmouth, 400—the Home, 100—the Moselle, 120—the Ben Franklin, 100—the Orinoko, 130—the Washington, 30—the Pulaski, 100—eight steamboats, and 1080 human lives lost! Surely, surely, something can and must be done to put a stop to such wholesale destruction of life and property.

THE FRONTIER.—On Wednesday of last week, the President transmitted a message to Congress, stating that the recent outrages on the northern frontier, have not been followed by any demand on the part of either Government for redress, but have been considered as criminal offences, coming within the jurisdiction of legal tribunals. He states that every effort will be made to preserve the good faith of the nation, and to put an end to the border troubles. The message was accompanied with several documents, one of which was from the Secretary of War, stating that he had detached all the force that could be spared to that quarter, and that Gen. Macomb has been ordered to station a guard of regulars at each of the ferries on the St. Lawrence, and at each port of entry on the lakes to protect British property and subjects from further outrages.

BILL JOHNSON is said to be a desperate fellow.—He is lurking with a small band of daring, reckless fellows, among the "Thousand Islands," a place which it is said is admirably calculated for the concealment of a band of robbers or pirates. He is described as carrying about his person six pistols, a repeating rifle, dirk and bowie knife. He declares that he will not be taken alive, and has notified those who are on the search for him, that they must bring their coffins with them. His row boat is fifty feet in length, made of white cedar, and is said to exceed in speed the fastest steamboats. Thus armed and equipped, and backed up by a set of desperate men, there is a prospect of some hard fighting before he can be taken, dead or alive.

The following is a proclamation which this bold and lawless scoundrel, who we hope will soon meet with his deserts, has lately issued:—

PROCLAMATION.

"To all whom it may concern,"
I, William Johnson, a natural born citizen of Upper Canada, certify that I hold a commission in the patriot service of Upper Canada as commander in chief of the naval forces and flotilla. I commanded the expedition that captured and destroyed the steamer Sir Robert Peel. The men under my command in that expedition, were nearly all natural born English subjects—the exceptions were volunteers for the expedition. My Head Quarters were on an island in the St. Lawrence, without the jurisdiction of the United States, at a place named by me Port Wallace. I am well acquainted with the boundary line, and know which of the Islands do, and which do not belong to the United States; and in the selection of the Island I wished to be positive and not locate within the jurisdiction of the United States, and had reference to the decision of the Commissioners under the 11th article of the treaty of Ghent, done at Utica, in the state of New York, 13th of June, 1812. I know the Island, and by that decision it was British territory. I yet hold possession of that station, and also occupy a station some twenty or more miles from the boundary line of the United States, in what was his majesty's dominions until it was occupied by us. I act under orders. The object of my movements is the Independence of the Canadas. I am not at war with the commerce or property of the citizens of the United States.

I signed this tenth day of June, in the year of our Lord one thousand eight hundred and thirty-eight.

WILLIAM JOHNSON.

We learn from a letter received in town to-day from Washington, that the War Department has determined upon the employment of an armed steamboat on Lake Erie, and also on Lake Ontario. This is a wise precautionary measure, and will restrain outrages on either side. An ounce of prevention is worth a pound of cure.—Buffalo Commercial Advertiser.

ATROCIOUS MURDER.—A most atrocious murder was recently perpetrated in Louisa County, Va.—The unhappy victim was a gentleman of high respectability, by the name of Thornley, who was murdered by his own slave, a boy about 19 years of age.—The circumstances were briefly as follows: The boy and his mother were sawing off some blocks with a cross cut saw, when the deceased came to them, and observing that the boy did not saw to please him, took the saw for the purpose of instructing him, at the same time telling him if he did not do better he should correct him; as soon as his master took the saw, he seized an axe and with one well directed blow buried it in the head of the unsuspecting victim; and thus by one full sweep, a young and affectionate wife is deprived of a kind and devoted husband, and an infant of him, who in a few years, would have been his protector. The assassin instantly attempted to make his escape, but was arrested and brought back to the place where his murdered master was, with his hands still clenched by the last expiring gasp of nature to the handle of the saw in the position in which he had first fallen, and here a scene presented itself sufficient to soften the most adamant heart. The wife in frantic screams, caressing the lifeless corpse of her husband, as if to fan into flame again, the spark that had but so lately been extinguished; but no feeling of commiseration was excited in the bosom of the demon; with the spirit of a fiend he called upon those who had him in custody to let him have the axe that he might chop his master in pieces, saying that he wished to chop his very shoes! But justice has overtaken the monster; he was tried by the County Court of Louisa at its last session, and convicted of murder in the first degree by the testimony of his mother. The Court sentenced him to be hung on the 11th of July next.—Charlottesville Republican.

In Hardin county, Ken. two hundred voters have published a pledge that they will vote for no candidate who treats at elections.

The Louisville, Ky. Gazette says, that two white men followed a negro from the race track on the day previous, and killed him for his money! The unfortunate fellow had displayed a \$100 note in his "full blown pride." The murderers were taken up, and are in prison.

THE FRONTIER DISTURBERS.—The Albany Evening Journal says, that more than two hundred witnesses, residing along the frontier from Plattsburg to Buffalo, are in attendance upon the U. S. District Court. Twelve bills of indictment have been found. Among the persons indicted is Dr. Nelson, formerly of Montreal, Mr. Bryant, of Maine, and a young man of the name of Palmer, of Clinton county, N. Y. Mr. McKenzie, was in court on Saturday morning.

FIRE.—A destructive fire occurred at Binghamton, Broome Co. N. Y., on Tuesday night of last week. The Broome County House, six large brick buildings, and the office of the Courier, were destroyed. Loss estimated at \$40,000.

MARRIED.

At Enfield, on the 14th inst., by the Rev. Mr. Robbins, Mr. Adolphus King, to Miss Amelia Taylor, daughter of J. T. Taylor, Esq.
At Coventry, Mr. Ebenezer Peck, Jr., to Miss Phebe Kingsbury.

DIED.

In this city, on the 26th inst., Mr. Manning Deming, aged 53 years.
In this city, on the 25th inst., Miss Rachel Burr, aged 97.
In this city, on the 15th inst., James Henry, aged 2 years, son of Mr. Albert Seymour.

A HIGHLY IMPORTANT CAUTION TO THE PUBLIC.

"Cave ne tibi des."—Beware of falling.
DOCTOR EVANS, 100 Chatham street, takes the present opportunity of tendering his most unfeigned acknowledgments to the numerous patients [afflicted with the various forms of disease incident to humanity] who have committed themselves to his care, and he has the satisfaction of knowing from many living evidence, that his remedies have removed or relieved their respective maladies, as far as lies within the compass of human means. How distressing to the afflicted is DYSPEPSIA OR INDIGESTION—poisoning all the sources of enjoyment, and leading in many instances to confirmed Hyochondriacism. Long has it been made the subject of inquiry by medical Authors it remains involved in much obscurity. JAUNDICE, DIARRHŒA, CHOLERA, and COLIC, also performs a conspicuous part in the drama of morbid affections. DR. EVANS has been singularly successful in the treatment of the above complaint, by remedies drawn from the researches of the most eminent physicians in Europe. He has also had vast experience and success throughout the whole family of obdurate diseases, all of which are for the most part aggravated by, and rooted in the constitution, by the CONSPIRACIES OF MERCURIAL MURDERERS, UNPRINCIPLED, UNEDUCATED, and UNPRACTICED in any art save attempting to lead the credulous on the road to ruin. Dr. Evans' office is supplied with the choicest remedies from foreign markets, and compounded on the most scientific principles—a physician is always in attendance, and all those who come there in the hour of need, will go off rejoicing.
100 Chatham st. New York, May 18, 1838. 6m19

CHILDREN TEETHING.—Children generally suffer much uneasiness from the cutting of their TEETH. Whatever dangerous or fatal symptoms attend this process of nature, they are produced invariably from the highly irritated and inflamed condition of the parts, therefore the principal indications of cure are: to abate the inflammation, and to soothe, and relax the GUMS. If that is effected, the infant is preserved from subsequent fever, inflammation, spasmodic cough, twitching of tendons, croup, canker, and convulsions displaying their fatal consequences.—If mothers, nurses, or guardians have their babies tortured with painful or protracted dentition, and this not on account of their attention, they should not be deterred from purchasing a bottle of PARIS' celestine & SOOTHING SYRUP for Children Teething. The incomparable virtue of which in completely relieving the most distressed cases, [when applied to the infant's gums as directed,] is invaluable. This remedy has restored thousands of children when on the verge of the grave, to the smiles again of their distracted parents, attacked with that awful and morbid malady—Convulsions. Sold only at No. 100 Chatham st. New York, May 18, 1838. 6m19

NOTICE.—A meeting of the Hartford County Anti Slavery Society will be held at Glastenbury, on the 4th day of July next. Delegates and friends of the cause will meet previous to the public meetings, at the house of Mrs. Z. Smith. The forenoon exercises to commence at 10 o'clock, and the afternoon at 2 o'clock. It is hoped that every town in the County will be represented on the occasion. Several distinguished gentlemen are expected to be present to address the meetings.
A. F. WILLIAMS, Secretary.
Farmington, June 22, 1838.

CHRISTIAN REVIEW.

NOTICE to those who are subscribers for the "CHRISTIAN REVIEW," to this agency, but who have not yet taken it.

Dea. H. F. Higgins, Ware Village,—at Canfield & Robins' bookstore, Hartford.

Danbury.—Rev. J. G. Colton, Dea. Barnum, Dea. William Dea. B. Ambler, J. H. Beebe, Lyman Keeler, Oliver Vail, Ira Kellogg, Star Hoyt, Joseph Ambler, Edward Ambler, N. Seelye, Jr., Thomas Ambler, Wm. Montgomery, David Gillett, Levi S. Platt, Ephraim Morris, D. H. Ferguson, Noble Lyon, Wm. F. Olmsted, Henry Hervey.—To be had at the store of Wm. F. Olmsted, Danbury.

Waterbury.—Alfred Platt, Rufus Sanford, Ezra Belden, Timothy Porter, Wm. Hasel.—To be had at Canfield & Robins' Hartford.

Rev. F. Hawley, Colebrook,—at Canfield & Robins' Hartford.

Bristol.—Dea. George Welch, Harvey Case, Geo. Mitchell, Avery Atkins, E. N. Welch, George A. Mitchell, B. F. Hawley, Sherman Johnson, Rev. O. Allen.—To be had at the store of MITCHELL & HINMAN, Bristol.

New-London.—Abraham Gordon, John Congdon, Wm. H. Weaver, Stephen Rogers, Thomas Potter, George Town, John R. Butler, Wm. P. Benjamin, Isaac Thompson, Charles Hubert, C. C. Loomis, Peter C. Turner, Jason Beckwith, Isaac Harris, G. W. Rogers.—To be had at the Bookstore of W. & J. BOLLES, New-London.

The Norwich subscribers will find their numbers with REV. RUSSELL JENNINGS.

It is particularly desired that the subscribers for this work will call soon for their numbers.
CANFIELD & ROBINS.
180 Main St.
Hartford, June 20. 14

THE GENTLEMEN'S DRESSING ROOM.

HEREAFTER will be closed from Saturday Evening to Monday Morning. I trust no gentleman will withdraw his patronage in consequence of this notice, as I intend to keep my room open late on Saturday Evenings. A continuance of public patronage is solicited.

N. B. Hair Cutting in style—Razors set and warranted to cut.
JOHN A. SPENCER.
5w 9.

W. S. CRANE,

DENTIST.

Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parmleys, J. W. Crane, M. D., J. D. Stout, M. D., F. Bry-

an, New York.
March 31st, 1838. 12

CHEEVER'S

LATIN ACCIDENT.

An Elementary Grammar for Beginners in the study of the Latin Language; compiled by Ezekiel Cheever, who was seventy years a teacher of Latin; and used in the schools in this country for more than a hundred and fifty years, previous to the close of the last century. Carefully revised, corrected, and stereotyped. Boston, 1838.

This Work has the following recommendation from Hon. Josiah Quincy, L. L. D., President of Harvard University.

MESSES. WILLARD BAKER AND OTHERS,

GENTLEMEN,—You ask my opinion of Cheever's Accident, with reference to its republication. I have little acquaintance with the elementary books which have taken its place in our schools, and mean not to be understood as speaking by way of comparison. A work which was used for more than a century, in the schools of New England, as the first elementary book for learners of the Latin language; which held its place, in some of the most eminent of those schools, nearly, if not quite, to the end of the last century; which has passed through, at least, twenty editions in this country; which was the subject of the successive labor and improvement of a man who spent seventy years in the business of instruction, and whose fame is second to that of no schoolmaster New England has ever produced,—requires no additional testimony to its worth or its merits. It is distinguished for simplicity, comprehensiveness, and exactness; and as a primer or first elementary book, I do not believe it is exceeded by any other work, in respect of those important qualities.

Very respectfully, I am Your obedient servant,
JOSIAH QUINCY.

Cambridge, 20th Dec., 1837.

Also, from the following gentlemen:—Benjamin Shurtleff, A. M., M. D.—Hon. Benjamin Abbott, L. L. D.—Principal of Phillips Exeter Academy.—Hon. John Pickering, L. L. D.—Samuel Walker, Esq.—Rev. Nathaniel Thayer, D. D.—Rev. Thaddeus M. Harris, D. D.—Hon. John Davis, L. L. D.—Hon. Benjamin Whitman, A. M.—Rev. Ezra Ripley, D. D.—Rev. Palmer Dyer, A. M.—Hon. Allen Bradford, A. M., S. H. S., formerly a Tutor at Harvard University,—since Secretary of the Commonwealth of Massachusetts.—Hon. Nahum Mitchell, A. M., S. H. S.—Hon. George Blake, A. M., A. S.

DR. COTTON MATHER, in "An Historical Introduction" to his funeral sermon upon MR. EZEKIEL CHEEVER, after learned remarks on grammarians and schoolmasters, gives the following account of his own revered preceptor:

"We generally concur in acknowledging that New England has never known a better. I am sure I have as much reason to appear for him as ever Crato had for his master Socrates. The short history of his long usefulness is to be comprised in the ensuing articles. "He was born in London many years before the birth of New England. It was January 25th, 1614. He arrived in this country in June, 1637, with the rest of those good men, who sought a peaceful secession in an American wilderness, for the pure evangelical and instituted worship of our great Redeemer, to which he kept a strict adherence all his days. He then sojournd first, a little while, part of a year, at Boston; so that at Boston he both commenced and concluded his American race. His holy life was a married life. He died in Boston, August 21st, 1708, in the ninety-fourth year of his age; after he had been a skilful, painful, faithful schoolmaster for seventy years; and had usefully spent his life among children, yet he had not become twice a child, but held his abilities, with his usefulness, in an unusual degree, to the very last."

In the SERMON, Dr. Mather says, "It was noted, that, when scholars came to be admitted into the College, they who came from the Cheeverian education, were generally the most unexceptionable. He flourished so long in the great work of bringing our sons to men, that it gave him an opportunity to send forth many Bezae and Aboliba for the service of the tabernacle, and men fitted for all good employments. He that was my master seven and thirty years ago, was a master to many of my betters no less than seventy years ago; so long ago, that I must even mention my father's tutor for one of them."

"He lived as a master the term which has been, for above three thousand years, assigned for the life of man; he continued to the ninety-fourth year of his age,—his intellectual force as little abated as his natural."

In a poetical "Essay" on his memory, Dr. M. ascribes the learning of New England to him, and to Corlet, another eminent schoolmaster, who taught the grammar school in Cambridge for many years, and who is celebrated in the Magnalia:

"Tis Corlet's pains, and Cheever's, we must own,
That thou, New England, art not Scythia grown."
The above work may be had Wholesale and Retail of the subscribers.—Sole agents for Connecticut.

CANFIELD & ROBINS.

June 9, 1838. 13.

Drugs, Medicines, &c.

THE SUBSCRIBER (No. 86 Main Street,) has constantly a choice selection of such articles as are usually kept by Apothecaries, suitable for retailing; and will give personal attention to compounding medicine from extemporaneous prescriptions.

W. BODWELL.
A few rods north of the Stone Bridge.
April 20. 5

SPRING FASHION FOR

HATS.



PLAIN Hats for Summer wear, not surpassed for lightness, or durability by any other, and which take the place of Silk Hats wherever they are known. ALSO, a fine assortment of new and fashionable Hats, adapted to the Spring trade, and which cannot fail to please. All of our own manufacture.
HOADLEY & CHALKER.
No. 2 Pearl st., May 4. 7

BOOK BINDING.

SAMUEL W. SLATER, has taken a room on the corner of Elm and Main street, near the stone bridge, where he intends carrying on the Book Binding business in all its branches. Particular attention given to jobs, and the work executed at short notice.—Persons having charge of Libraries can have their books re-bound on the most reasonable terms. His friends and the public generally are requested to favor him with their jobs. All work done to order.
Work from the country will be faithfully executed.
Hartford May 4, 1838. 7

Young Ladies' Select School.

MISS NANCY ROOT, will commence a School for Young Ladies, in Suffield, in the village near the Conn. Lit. Institution, on Wednesday, the 30th inst.—The School will be open for Young Ladies wishing to study the Languages—Greek, Latin and French, and the higher branches of English,—the Mathematics and Philosophy, Natural, Intellectual and Moral; and also the common English branches. Miss Root's scholarship in the above named studies is highly respectable; and her experience and success in teaching is such as to render her school very worthy of patronage.

Tuition for English branches, \$4 00
" " Languages, \$5 00 per quarter.
Good board, including washing, can be obtained in private families near the school, for two dollars per week.
J. S. SHAILOR.
Suffield, May 12, 1838. 9

POETRY.

For the Christian Secretary.
Lines, composed by a mother on the death of her little boy about four years old, who was a twin.

My boy! my bright and lovely boy,
Thy little life hath sped;
And all my fondly cherished hopes
Of joy from thee, have fled.

Bright hopes they were of virtuous years,
Thy morn of promise gave;
But now the turf clods are laid
Upon thy early grave.

The world goes on, thy little mate
Is lively in her play;
Nor scarcely thinks her favorite one,
From earth has passed away.

A passing tear, perchance a sigh,
Her tender heart may heave,
But life is all too new to her,
But transiently to grieve.

I've watched thee oft when dire disease
Hath hovered o'er thy bed;
With throbbing heart, and trembling hands
I've pilloved oft thy head.

No pain shall e'er assail thee more,
No sickness shade thy brow;
I cannot wish thee back again,
For thou art happy now.

Farewell my boy! thy clouded life,
Is quickly o'er and past;
Yet many a beam of light and joy
Were on thy pathway cast.

Thy spirit was not destined here
A longer time to dwell;
Farewell awhile my lovely boy,
Till God's own time; farewell.

LAWS OF CONNECTICUT.

PASSED MAY SESSION, 1838.

An Act relating to the sale of Spirituous Liquors.
Be it enacted by the Senate and House of Representatives in General Assembly convened, That no person shall, hereafter, sell, directly or indirectly, any wine, or any distilled spirituous liquors, foreign or domestic, in less quantity than five gallons, to be taken and carried away, at one and the same time, unless he shall previously lodge with the Town Clerk of the town in which such sale may be made, a bond with surety, to the satisfaction of a major part of the selectmen of such town, in the penal sum of three hundred dollars, payable to said town, for the due observance of this, and all acts relating to the sale of wine and spirituous liquors.

Sec. 2. No person shall sell, directly or indirectly, by an agent or otherwise, to any person or persons, nor authorize or permit to be sold, any wine or spirituous liquors, mixed or unmixed, to be drunk in his or her house, shop, distillery, or any other place or dependencies, nor suffer or permit the same, when so sold to be drunk as aforesaid, nor keep the same for sale to be drunk as aforesaid.

Sec. 3. If any persons shall violate the provisions of this act, such person or persons shall forfeit and pay the sum of fifty dollars, to the Treasury of the town in which said offence was committed, for the use of such town. And where a bond shall be given as aforesaid, said penalty shall be enforced by an action of debt, on said bond, in any court, proper to try the same, and the penalty recovered in such suit, shall be endorsed on said bond, and the pendency of one suit on such bond shall not prevent other suits being brought on the same bond for subsequent breaches of this act.

Sec. 4. On complaint being made to the selectmen of any town, by a respectable individual, of any violation of this act, it shall be their duty to investigate the same, and if it shall appear that said complaint is true, they shall notify the Attorney for the state, in the county where such town is situated, or a grand juror of said town, who shall prosecute the same; or in cases where bonds are given as aforesaid, they shall cause a suit to be instituted thereon, and the Attorneys of the state, in their several counties, and grand jurors of the respective towns, shall also prosecute any violation of this act, on satisfactory evidence being furnished of such offence, by any other person or persons than said selectmen.

Sec. 5. Any person keeping a store or shop generally reputed to be a dram or grog shop, who shall not have given bond with surety as aforesaid, and shall have or keep on hand any wine or spirituous liquors, shall be liable to be prosecuted for a breach of the second section of this act. Provided that such person may be permitted to testify in such prosecutions when said reputation shall be given in evidence and shall be liable to the same penalties as other witnesses, and such reputation shall be only prima facie evidence of a violation of this act. And in case of the denial of his guilt by the person so prosecuted when examined on oath as a witness, the evidence of such reputation shall thereupon be excluded, and the defendant shall be entitled to an acquittal unless proved by other evidence to be guilty.

Sec. 6. The civil authority and selectmen in each town are authorized to meet on the first Monday of January, annually, and when so met, the senior justice present shall be chairman of said meeting, unless some other person be by them appointed, and it shall be their duty to appoint a clerk of said board, and said civil authority and selectmen collectively by a vote of two thirds of those who are present at such meeting, may prohibit any person or persons from retailing any wine or spirituous liquors within such town for the year ensuing, in a quantity less than five gallons, and if any person, having notice of such prohibition, shall sell any wine or spirituous liquors in such town, contrary to the determination of said board, such person shall forfeit and pay to the Treasury of said town the sum of fifty dollars.

Sec. 7. Nor shall any thing in this act be construed to prevent the keeper of any tavern, house or houses of public entertainment, duly licensed for that purpose, agreeably to the laws of this state, from vending to be drunk within such taverns, or houses of public entertainment,

any wines or spirituous liquors, as before mentioned; nor to prevent apothecaries from vending spirits for medicinal purposes. Nor shall this act affect the rights of any retailer who has paid for, and obtained, a license for the present year.

Sec. 8. That the act entitled "An Act to regulate the selling of Spirituous Liquors," passed 1832, and the act in addition thereto, passed 1833, be and the same are hereby repealed.

Sec. 9. The selectmen of the several towns shall be agents of said towns, to prosecute any bond, or bonds, given as aforesaid. And said bonds shall be in the form following, to wit:—

Know all men by these presents, That we as principal, and as surety are held and firmly bound unto the town of _____, in the penal sum of three hundred dollars, to be paid to said town of _____ or their certain attorney, for which payment, to be well and truly made, we hereby bind ourselves, our heirs, executors, and administrators, firmly, by these presents. Signed and sealed at this day of _____ 1838.

The condition of which obligation is, that whereas the said _____ is about to commence the business of selling and retailing wines and spirituous liquors in the town of _____, Now if he, the said _____, shall, during the whole time he may continue to sell and retail wines and spirituous liquors as aforesaid, keep and fulfil all the provisions of the act, entitled, "An Act relating to the sale of Spirituous Liquors," passed 1838, then the above obligations to be void, otherwise to continue in force.

WM. W. BOARDMAN,
Speaker of the House of Representatives.
CHA'S. HAWLEY,
President of the Senate.

Approved, May 31, 1838.
WILLIAM W. ELLSWORTH.

An Act in alteration of the Act entitled "An Act for licensing and regulating Taverns, and suppressing unlicensed Houses."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the selectmen of any town in this state, may at their discretion, authorize and permit any person, sustaining a fair moral character, to keep a victualing house or house of refreshment, without being licensed as a tavern keeper. Provided, he shall previously lodge with the Town Clerk of such town, a bond with surety, to the satisfaction of a major part of the selectmen of such town, in the penal sum of one hundred dollars, payable to said town, conditioned that, during the time he shall keep a house as aforesaid, he will not sell or keep on hand any ale, wine, or spirituous liquors, & will, in all respects conform to the seventh section of the act of which this is an alteration; and, for every breach of said act, he shall forfeit and pay ten dollars, to be recovered in an action of debt on said bond; and the pendency of one suit on said bond, shall not prevent other suits being brought on the same bond, for subsequent breaches of this act.

Sec. 2. No person shall be licensed as a tavern keeper, who shall not have and keep in his house at least two spare beds for his guests, with the necessary bedding, nor unless he shall have and keep good and sufficient stabling, and provide, or hay, or pasture and grain, for four horses, or other cattle, more than his own stock, for the accommodation of travellers. And on neglect or refusal to provide or keep either of the articles herein required, after being licensed as aforesaid, he shall forfeit his license, and the same become void.

Sec. 3. No licensed tavern keeper shall sell, by an agent or otherwise, or suffer or permit to be sold, to any minor, or apprentice, or to a student of any College, Academy, or Boarding School, in the town where said minor, apprentice, or student, for the time being resides, any ale, wine, or spirituous liquors, mixed or unmixed, on pain of forfeiting ten dollars for each offence: one half to him who shall prosecute to effect, and the other half to the treasury of the town in which said offence was committed. And it shall be the duty of all informing officers to make presentment of all breaches of this act, in which case the whole penalty shall belong to the treasury of the town. And all presentments or actions, for offences against this act, may be heard and determined by a justice of the peace.

Sec. 4. No person who has been convicted of a breach of this act, shall be licensed as a tavern keeper the ensuing year.

Sec. 5. That so much of the act, of which this is an alteration, as is inconsistent herewith, be, and the same is hereby repealed.

WM. W. BOARDMAN,
Speaker of the House of Representatives.
CHA'S. HAWLEY,
President of the Senate.

Approved, May 31, 1838.
WILLIAM W. ELLSWORTH.

An Act in addition to the act entitled "An Act for the settlement of estates, testate, intestate, and insolvent."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That if any person shall refuse to be examined, and shall be committed to prison by any Court of Probate, pursuant to the provisions in the sixteenth section of the act to which this is an addition, the expense occasioned thereby shall be ascertained by such Court of Probate and paid by the Executor or administrator; and if such executor or administrator shall afterwards recover of such person any goods or chattels or other property withheld by him and belonging to the estate of the deceased, such executor or administrator shall be entitled to have taxed by the Court rendering judgment therefor, the amount of said expenses ascertained by the Court of Probate, as part of the costs of his suit. And if such person, after being so imprisoned shall voluntarily surrender without suit to such executor or administrator, any property of the deceased by him concealed and withheld, such executor or administrator may institute a suit for and recover of him the amount of the expenses incurred and ascertained as aforesaid.

WM. W. BOARDMAN,
Speaker of the House of Representatives.
CHA'S. HAWLEY,
President of the Senate.

Approved, May 31, 1838.
WILLIAM W. ELLSWORTH.

An Act in addition to an Act for the regulation of Civil Actions.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That in all actions of trespass, and trespass on the case, originally brought to the County or Superior Courts, if the damages found by the verdict of the jury or otherwise shall not exceed thirty-five dollars, the plaintiff shall recover no more cost than damages, unless the title of land, the right of way or the right to the use of water is in question, or unless the defendant shall have removed any such action by appeal from the County to the Superior Court.

WM. W. BOARDMAN,
Speaker of the House of Representatives.
CHA'S. HAWLEY,
President of the Senate.

Approved, June 1st, 1838.
WILLIAM W. ELLSWORTH.

An Act in addition to an act entitled an act for the settlement of estates, testate, intestate, and insolvent.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That for the purpose of legally receiving all dividends which have been or may be declared on the stock of the Derby Fishing Company by the directors; it shall be lawful for the Court of Probate to grant administration on the estate of deceased stockholders, any statute of limitation to the contrary notwithstanding—and all payments made by the agent of said Company to such administrators, or to the executor or administrator duly qualified in any other state, of any stockholder who resided and died in such other state shall be considered as legally made, and shall exonerate said company from further claims for the same.

WM. W. BOARDMAN,
Speaker of the House of Representatives.
CHA'S. HAWLEY,
President of the Senate.

Approved, June 1st, 1838.
WILLIAM W. ELLSWORTH.

An Act to confirm deeds and bonds.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That all deeds and other conveyances of real estate and instruments which purport to have been intended as bonds with condition under seal, which have been executed without seal, shall be valid as though the same had been sealed, Provided, that this act shall not affect any suit now pending.

WM. W. BOARDMAN,
Speaker of the House of Representatives.
CHA'S. HAWLEY,
President of the Senate.

Approved, May 28, 1838.
WILLIAM W. ELLSWORTH.

An Act in addition to the act entitled an act for regulating salaries and fees.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the salary of the Judge of the County Court in the several Counties in this state shall be in each County a sum equal to the average annual amount of the per diem compensation of the Chief Judge and his travel in such county for the five years ending the 20th day of June.

WM. W. BOARDMAN,
Speaker of the House of Representatives.
CHA'S. HAWLEY,
President of the Senate.

Approved June 1st, 1838.
WILLIAM W. ELLSWORTH.

An Act in relation to recording the names of the Electors.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That at any special election for a Representative in Congress, other than on the first Monday in April in any year, and also at all future elections of President and Vice President of the United States the presiding officer at such meetings shall make or cause to be made a record of the name of every person voting for the officers aforesaid which said record shall at the close of the election be deposited with the town clerk.

WM. W. BOARDMAN,
Speaker of the House of Representatives.
CHA'S. HAWLEY,
President of the Senate.

Approved May 28, 1838.
WILLIAM W. ELLSWORTH.

An Act in addition to an act entitled, an act for regulating salaries and fees.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the fees of the Clerks of the several County Courts shall be the same as those of the Clerks of the Superior Court for like services.

WM. W. BOARDMAN,
Speaker of the House of Representatives.
CHA'S. HAWLEY,
President of the Senate.

Approved June 1st, 1838.
WILLIAM W. ELLSWORTH.

New School Books.

CANFIELD & ROBINS,

HAVE in press the fourth edition of *THE READER'S GUIDE*, containing a notice of the Elementary sounds in the English Language—Instructions in Reading both Prose and Verse, with numerous examples for illustration and lessons for practice. By JOHN HALL, Principal of Ellington High School.

This work has received the highest testimonials of approbation from gentlemen, whose accurate taste, and profound literary acquirements are equal to any in our country, and to these we take pleasure in subjoining the following note, just received:

Colchester, March 12, 1838.
Messrs. Canfield & Robins.—The "Reader's Guide" was introduced into Bacon Academy, in the spring of 1837, and is now used as a Reading Book in three branches. I believe it to be the best book of the kind with which I am acquainted, and that it needs only to be universally known, to be universally approved.

ALSO.—A new, revised, and enlarged edition of *OLNEY'S ARITHMETIC*, for the use of schools.

ALSO.—*OLNEY'S Introduction to the Study of GEOGRAPHY*, intended to precede his larger work; with 8 maps from steel plates, and more than 70 beautiful engravings on wood, nearly all from entirely new designs.

The above work is judged to be far superior to any other small Geography for children. Teachers and others would do well to examine this work, and judge for themselves.

March 23.

READ the following interesting and astonishing Facts!!

THE following are amongst upwards of TWENTY FIVE THOUSAND CURES performed in ONE YEAR by the use of Dr. Wm. Evans' Medicine.

Principal Office is at 100 Chatham street, N. Y. where the Doctor may be consulted personally, or by letter (Post Paid) from any part of the United States, &c. Persons requiring Medicine and Advice, must enclose a Bank Note, or Order.

ON LOW SPIRITS.
Low Spirits is a certain state of the mind, accompanied by Indigestion, wherein the greatest evils are re-embodied upon the slightest grounds, and the worst consequences imagined. Ancient medical writers supposed this disease to be confined to those particular regions of the abdomen, technically called Hypochondria, which are situated on the right or left side of that cavity, whence comes the name—Hypochondriasis.

Symptoms.—The common corporeal symptoms are, flatulency in the stomach or bowels, acid eructations, costiveness, spasmodic pains, giddiness, dimness of sight, palpitations, and often an utter inability of fixing the attention upon any subject of importance, or engaging in any thing that demands vigor or courage. Also languidness; the mind becomes irritable, thoughtful, desponding, melancholy, and dejected, accompanied with a total derangement of the nervous system. The mental feelings, and peculiar train of ideas that haunt the imagination and overwhelm the judgment, exhibit an infinite diversity. The wisest and best of men are as open to this affliction as the weak st.

CAUSES.—A sedentary life of any kind, especially severe study, protracted to a late hour in the night, and rarely relieved by social intercourse, or exercise, a dissolute habit, great excess in eating and drinking, the immoderate use of mercury, violent purgatives, the suppression of some habitual discharge, (as, the obstruction of the menses,) or long continued erupition; relaxation or debility of one or more important organs within the abdomen, is a frequent cause.

TREATMENT.—The principal objects of treatment are, to remove indigestion, to strengthen the body, and to enliven the spirits, which may be promoted by Exercise, Early Hours, Regular Meals, and Pleasant Conversation. The bowels, (if costive,) being carefully regulated by the occasional use of a mild aperient. We know of nothing better calculated to obtain this end, than Dr. Wm. Evans' APERIENT PILLS—being mild and certain in their operation. The bowels being once cleansed, his inestimable CHAMOMILE PILLS, which are tonic, anodyne, and anti-spasmodic, are an infallible remedy, and without dispute have proved a great blessing to the numerous public.

Some physicians have recommended a free use of mercury, but it should not be resorted to; as in many cases it will greatly aggravate the symptoms.

To James Dickson, 36 Cornhill, Boston,

Agent for the sale of Dr. Wm. Evans' Chamomile Pills:

Dear Sir—Knowing by experience that every reference that the afflicted receive of the beneficial results of medicine, I cheerfully offer mine to the public, in behalf of Dr. Wm. Evans' Chamomile Pills. I have been afflicted for the last ten years, with distress in the head and chest; often so bad as to deprive me of sleep for three or four nights in succession, but have never found relief in any of my friends' prescriptions, until my wife saw the advertisement in the paper; when she persuaded me to send for some, which I did, and obtained two boxes and bottles, which resulted in almost completely restoring me to health, although I have not yet entirely finished them. Should you consider this my benefit to you, or the public, you have my cheerful permission to publish it.

Yours &c. faithfully,

THOMAS K. GOODHUE, Central st.

ASTHMA, THREE YEARS' STANDING.—Mr. Robert Monroe, Schuylkill, afflicted with the above distressing malady. Symptoms.—Great languor, flatulency, a disturbed rest, nervous headache, difficulty of breathing, tightness and stricture across the breast, dizziness, nervous irritability and restlessness, could not lie in a horizontal position without the sensation of impending suffocation, palpitation of the heart, distressing cough, costiveness, pain of the stomach, drowsiness, great debility and deficiency of nervous energy. Mr. R. Monroe gave up every thought of recovery, and gave up air travel on the coast, and every person interested in his existence or happiness, till I accidently noticed in a public paper some cures effected by Dr. Wm. Evans' MEDICINE in his complaint, which induced him to purchase a package of the PILLS, which he swallowed in completely removing every symptom of his disease. He wishes to say his motive for this declaration is that those afflicted with the same, or any symptoms similar to those from which he is happily restored, may likewise receive the same in a similar benefit.

LIVER COMPLAINT, TEN YEARS STANDING.—Mrs. HANNAH BROWNE, wife of Joseph Browne, North Sixth st. near Second st., Williamsburgh, afflicted for the last ten years with the Liver Complaint, completely restored to health through the treatment of Dr. Wm. Evans.

Symptoms.—Ha iting constipation of the bowels, total loss of appetite, excruciating pain of the epigastric region, great depression of spirits, languor and other symptoms of extreme debility, disturbed sleep, inordinate flow of humors, pain in the right side, could not lie on her left side without an aggravation of the pain, urine high colored, with other symptoms indicating great derangement in the functions of the liver.

Mrs. Browne was attended by three of the first physicians, but received but little relief from their medicine, till Mr. Brown procured some of Dr. Wm. Evans' invaluable preparations, which effectually relieved her of the above distressing symptoms, with others, which it is not essential to intimate.

JOSEPH BROWNE.
City and County of New York, ss.

Joseph Browne, of Williamsburgh, Long Island, being duly sworn, did depose and say that the facts as set forth in the within statement, to which he has subscribed his name, are just and true.

JOSEPH BROWNE,
Husband of the said Hannah Browne.

Sworn before me, this 4th day of January, 1837.

PETER PINKING, Com. of Deeds.

REMARKABLE CASE OF ACUTE RHEUMATISM, with an Affection of the LUNGS—cured under the treatment of Dr. Wm. Evans, 100 Chatham street, New York. Mr. Benjamin S. Jarvis, 13 Centre st. N. York, N.J., afflicted for four years with a severe pain in all his joints, which were always increased on the slightest motion, the tongue preserved a steady whiteness; loss of appetite, dizziness in his head, the bowels commonly very costive, urine high colored, and often profuse sweating, unattended by relief. The above symptoms were also attended with considerable difficulty of breathing, with a sense of tightness across the chest, like a great weight of due energy in the nervous system.

The above symptoms were entirely removed, and a perfect cure effected, by Dr. Wm. Evans.

BENJ. S. JARVIS.

City of New York, ss.
Benjamin S. Jarvis being duly sworn, doth depose and say, that the facts stated in the above certificate, subscribed by him, are in all respects true.

BENJ. S. JARVIS.
Sworn before me, this 25th of Nov. mber, 1836.

WILLIAM SAUL, Notary Public,
96 Nassau street.

Dr. Wm. Evans' OFFICE, No 100 Chatham st. where he can be consulted at all times.

PRINCIPAL OFFICES FOR THE SALE OF

DR. W. EVANS' Chamomile and Aperient Pills.

NEW YORK—100 Chatham street.
PHILADELPHIA—19 North Eighth street.
BOSTON—36 Cornhill.

This VALUABLE MEDICINE is to be had of the following Agents.

JAMES B. GILMAN, Druggist, No. 201 Main street, Hartford; HUGHES & HALL, Middletown; JOHN A. WOOD, Norwalk; DAVID MITCHELL, Church street, New Haven; WM. S. WOOD, Stamford; J. W. TAYLOR, Westport; N. S. WORDEN, Bridgeport; IRA R. YALE, Meriden; JOSEPH EDWARDS, Berlin, May 18.

NEW BOOKS.

PRIZE essay on Religious Dissensions—their causes and cure—by Rev. Pharellus Church, author of Philosophy of Benevolence.

Ripley's Notes on the Gospels, 1st. and 2d. vols. Brownson's examination of "Fowler on Baptism." Judd's Review of "Stuart on Christian Baptism." Ripley's Reply to Stuart on Baptism.

Celestial Scenery—by Thomas Dick, L. L. D. Lockhart's Life of W. Scott, 6 vols. Yankee Notions, with illustrations—by D. C. Johnston.

Also: A general assortment of School, Theological and Miscellaneous Books.

CANFIELD & ROBINS.

March 23.

NEW SPRING GOODS.

JOHN OLIMSTED & CO.

Are now opening their full Spring supply of DRY GOODS, purchased during the last three weeks, mostly at Auction, for cash, which will enable them to sell as cheap as at any other establishment in the city. Among the Goods now opening, are 100 Pieces French Calicoes; Jacquets and Muslins, entire new designs and very handsome spring patterns; mourning and 2d mourning do, 50 pieces rich printed Challs; Moulin de Lain, Florine Silks; plain and printed mourning Challs; fine Bombazines.

200 pieces figured and plain, jet and blue black, and colored Silks and Rep's, in great variety, probably the best assortment ever offered in this city. 30 Brocade Shawls, in fast dyes, brown, salmon, black and white centers, some very high cost; Linen Cambric Hdkfs. in plain, printed border and printed centers; Scarfs, Fancy Hdkfs. and Shawls, in every variety; complete assortment of Linen Goods, Swiss Muslins, Hosiery, Gloves, zephyr worsted Cloths, &c.

Also, a full assortment of Broadcloths, Cassimeres, Satinets, Vestings; a great variety of Goods for Men's and Boy's summer clothing; Italian Cravats, Umbrellas, Walham and other domestic Cloths; Shirts, and Linens of superior fabric. In their Carpet Room may be found a large assortment of CARPETINGS, and Carpet Goods of every description, new and elegant patterns, at reduced prices, together with every variety of Furniture Dry Goods and House-Keeping articles, at the lowest prices.

March 23.

HARTFORD

Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry, Job Allen, S. H. Huntington, George Putnam, H. Huntington, Jr., Junius S. Morgan, Albert Day, Ezra White, Jr., John D. Russ, ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.
March 23, 1838.

PROTECTION

Insurance Company.

Office south side of State-street, 20 rods East of the State-House, Hartford.

THIS Company was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. It has a capital of One Hundred and Fifty Thousand Dollars, paid in or amply secured, so that it can at any time be converted into cash and appropriated to the payment of losses; and has the power of increasing its capital to Half a Million of Dollars.

The Company will issue policies on Fire or Marine Risks, on terms as favorable as other Offices.

Application may be made by letter from any part of the United States, where no agency is established.

The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE

David F. Robinson, Hezekiah King, Wm. W. Ellsworth, Asahel Saunders, Henry Hudson, S. B. Grant, Thomas C. Perkins, Henry Waterman, Charles H. Northam, Joshua P. Burnham, Ebenezer Flower, Francis Parsons, Philip Ripley, Jeteriah Brown, William Kellogg, Lemuel Humphrey, James M. Bunce, B. W. Green, Edmund G. Howe, George R. Burgh, Thomas Belknap, Chas. H. Brainard, Morris Earle.

DAVID F. ROBINSON, Pres't.
JAMES M. GOODWIN, Sec'y.
March 23, 1838.

AETNA

INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Aetna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE

Thomas K. Brace, Stephen Spencer, Samuel Belden, James Thomas, Samuel Tudor, Elisha Peck, Griffin Steadman, Daniel Burgess, Henry Kilbourn, Ward Woodbridge, Joseph Morgan, Joseph Church, Elisha Dodd, Horatio Alden